THE

CHRISTIAN ADVOCATE.

DECEMBER, 1831.

Religious Communications.

LECTURES ON THE SHORTER CATECHISM OF THE WESTMINSTER ASSEMBLY OF DIVINES—ADDRESSED TO YOUTH.

LECTURE LXII.

IV. There is a *justifying faith*, or a faith which, in the answer of the Catechism now under consideration, is called *a saving grace*. In treating of this grace, I shall endeavour to bring the several clauses of the answer before us under the four following particulars—

1. The object of saving faith—Jesus Christ, as he is offered in the gospel.

2. The author of faith—God in Christ, working by his Spirit a saving grace in the human soul.

3. The nature and acts of faith—receiving and resting on Christ alone for salvation.

4. Some of the consequences, fruits, or effects of saving faith.

We are first to consider the object of saving faith, which, although mentioned last in the short definition of the catechism, must manifestly take precedence of every thing else, in an orderly view of this important subject. Faith, it is plain, must always imply an object; that is, something to be believed; and this object, it is equally clear, must be distinctly apprehended, in order to a rational and unwavering faith or belief.

The whole revealed will of God, so far as it is known and understood, is *the general object* of that faith which is unto salvation. God speaks in his word, as recorded in the Bible; and he who understandingly disbelieves any word that God has spoken, is chargeable with the awful sin of making him a liar, and certainly can have no faith that is saving. It is not, however, essential to salvation, however desirable in itself, that the whole of revealed truth, as it is now contained in the Bible, should be known and believed. The people of God at first had no written revelation; and for a series of ages they had but a small part of what we now possess. Even at the present time, the heathen, to whom the gospel is carried by the missionaries, and many of whom appear to receive its saving benefit, have, at first, nothing but oral teaching; and for a considerable time after being taught to read, they have only a few detached parts of the sacred volume. Nor is it, we believe, fatal to salvation, when, through mistake or imperfect information, some apparently good and honest men do not receive as canonical scripture, a portion of that which is really so. Luther, at least for a time, was disposed to exclude the epistle of James from the sacred canon; and till that canon was finally established on good evidence, several books of the New Testament were not received, by some of the primitive churches.

But when men possess, or may easily obtain, clear evidence that any portion of the Bible is the revealed word of God, and yet *perseveringly* reject, or grossly pervert, its plain sense and meaning, we believe this is really inconsistent with the possession of saving faith.

But there is *a special object* of saving faith, which may be summarily expressed by saying, *it is Christ in the gospel offer.* It is to this that the answer before us particularly refers, by calling it "faith in Jesus Christ." But here we must take into view the true character, work, and offices, of our adorable Redeemer; and what is required of the sinner, in order fully to avail himself of the benefits of the great redemption, set before him and offered to him in the gospel. The *special object* of saving faith then, may be briefly stated thus—That Christ is God, the second person in the sacred Trinity: that he is "Immanuel, God with us;" having been, as to his human nature, "conceived by the power of the Holy Ghost, in the womb of the virgin Mary, and born of her, yet without sin:" that he is thus "God and man, in two distinct natures and one person forever:" that he appeared in the world, to put away sin by the sacrifice of himself: that he fully accomplished the purpose of his mission, by "becoming obedient unto death, even the death of the cross," —restoring the honours of God's law, which the sins of men had violated and dishonoured, by rendering a sinless obedience to it; and by fully answering the penalty of that law, by bearing its curse in the sufferings of his whole life, and especially in the inconceivable agonies which he endured in what has been emphatically called his *passion*, and which was consummated by his death on the cross: that he was entombed and remained under the power of death for a time; then rose from the dead, and after remaining on earth for forty days, and frequently conversing with, instructing, and finally commissioning his disciples to preach the gospel to every creature, he, in their presence, ascended triumphantly into heaven, where he is made head over all things to his church—sustaining the Mediatorial office between God and man, and being the great prophet, priest, and king of all his elect people, and the appointed final judge of the quick and the dead.—Such is the *object of saving faith*, in relation to the person, work, and offices of Christ.

But certain essential doctrines, or fundamental truths of the gospel, are also the objects of this faith. These, indeed, partly consist of the points just stated, and the viewing of them as verities delivered to us by the word and authority of God, and to be received distinctly because they are thus vouched and sanctioned. There are, however, some other fundamental truths, always connected with these, which it may be proper very briefly and summarily to specify—such as the violation, by the primitive father of the human family, of the first covenant made with him by his Creator, by which he entirely lost the moral image of his Maker, became wholly corrupt and sinful in his nature, and transmitted the same to all his posterity—so that without exception his descendants are conceived in sin and shapen in iniquity, and on account of this entire native depravity are declared, by the unerring oracles of God, to be "by nature children of wrath." That hence it becomes indispensably necessary that every child of Adam should "be born again"—be regenerated by the power of the Holy Ghost; be brought to that unfeigned repentance for sin which needeth not to be repented of; to the exercise of that faith which sees in Christ Jesus "the Lamb of God who taketh away the sins of the world," by assuming the sinner's place as his surety, and in his behalf satisfying divine justice, both in its precep-

tive and penal demands—thus working out a righteousness, which by imputation becomes the believing sinner's righteousness, so soon as he is rendered cordially willing to accept it as offered, and by faith does actually accept and rely on it solely, for justification before God: that the evidence of this justification is a holy life; a life of communion with God, and an impartial and persevering regard and obedience to all his commandments, whether they relate to God or man—the believer being always disposed, as well as required, to adorn the doctrine of God his Saviour in all things, so that others seeing his good works, may glorify his heavenly Father: that he who is thus regenerated by the Holy Ghost, repents of his sins sincerely, relies by faith on Christ and his righteousness alone for salvation, verifies the genuineness of his faith by his works, and perseveres in the same to the end, shall assuredly be saved—the truth of God being pledged for the salvation of every sinner, even though he were the very chief of sinners, who in this manner passes from death unto life: that salvation in this form and manner, is "offered in the gospel" to all men without exception; that to proclaim it in all its freeness, is the principal design of the gospel ministry; and that he who believes it as thus freely offered must not except himself, but take it as a divine verity, that to him, as much as to any other individual of the human race, is "the word of this salvation sent."—Such are the main facts, truths, and doctrines, which are the special objects of saving faith; and which will shortly be further illustrated, when the acts of such a faith will call for your attention.

I must further remark, however, before leaving this part of our subject, that it plainly appears, if faith must have an object, and its object comprises what you have just heard, that *knowledge* is essential to its existence. Yes, my young friends, we are so far from believing that "ignorance is the mother of devotion," that we hold there can be no true devotion without knowledge; and no genuine faith without an understanding of what we are required to believe. This is taught, or clearly implied, in many plain declarations, both of the Old Testament and the New. "I *know* that my Redeemer liveth," said holy Job. "By *his knowledge*," that is, *the knowledge of him*, "shall my righteous servant justify many, for he shall bear their iniquities;" said the evangelical prophet Isaiah. "This is life eternal," said our blessed Saviour himself, "to *know* thee, the only true God, and Jesus Christ whom thou hast sent." The apostle Peter said to his divine Master, "We believe and are *sure* (*εγνωκαμεν*, have *known*) that thou art that Christ, the son of the living God." And the apostle John says, "We have *known* and believed the love that God hath to us." The absolute impossibility of exercising true faith without knowledge is also unquestionably implied, in the following interrogatories of the apostle Paul—"How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher?"—Remember, therefore, my dear youth, that you never can exercise a saving faith in the Lord Jesus Christ, without having some competent knowledge of the way of salvation by him.

2. We are to consider the author of faith—who is no other than God in Christ, working by his Spirit a saving grace in the human soul. Each person in the ever blessed Trinity, is occasionally represented in holy scripture, as producing faith in the believer. Thus we are told in one place, that "faith is the gift of God;" in another that "Jesus is the author and finisher of our faith;" and in a third, that "the fruit of the

Spirit is—faith." The truth is, we are taught in the sacred oracles that the Holy Spirit proceeds from the Father and the Son, who are therefore sometimes spoken of as doing that which is, in the immediate act, done by the Spirit; for in the economy of our salvation it is the *official work* of God the Holy Ghost, to make application of all the benefits of Christ's redemption to the human soul. "He shall glorify me," said the divine Saviour, "for he shall receive of mine, and shall show it unto you." Hence the apostle Peter, speaking to the saints who were scattered abroad, calls them "Elect, according to the foreknowledge of God the Father, through sanctification of the Spirit, and sprinkling of the blood of Jesus Christ:" and the apostle Paul, addressing the believing Thessalonians, says, "God hath from the beginning chosen you to salvation, through sanctification of the Spirit and belief of the truth; whereunto he called you by our gospel, to the obtaining of the glory of our Lord Jesus Christ." And accordingly that beautiful cluster of Christian graces, "love, joy, peace, long suffering, gentleness, goodness, meekness, and temperance," as well as "faith," are all represented as fruits of the Spirit. My dear young friends, I wish to impress it on your minds that the gospel dispensation, which it is your unspeakable privilege to enjoy, is, in a peculiar degree, a dispensation of the Holy Spirit—is so in a far higher degree than the Mosaic dispensation, which preceded it. The Spirit's blessed influences are far more diffusively and copiously imparted under the gospel than under the law. You are therefore called to honour the great Sanctifier; to feel your entire and immediate dependance on his gracious interposition and agency, to work in your hearts the grace of saving faith—called *a grace* because it is an unspeakable favour, freely conferred on the most unworthy—on sinners who deserved to have been left to perish in their own devices. I have recently shown you, in lecturing on the answer of the catechism immediately preceding that which is now before us, that we are utterly unable of ourselves to exercise faith, or any other grace—that it is God "who worketh in us, to will and to do of his good pleasure." On the general truth, therefore, it would be only a repetition to insist at present. But it is important that you should distinctly understand, and keep it constantly in remembrance, that it is God the Holy Ghost to whose direct agency you must look, and for which you must earnestly pray, and to whose blessed influence you must endeavour to open your hearts, and implore him to come in with his almighty energy and aid—if ever you perform those acts of saving faith which are to be described in the next particular, and which will form the principal subject of the following lecture.

WITHERSPOON'S ESSAY ON JUSTIFICATION.

(*Continued from p. 577.*)

In the third place, he who expects justification only through the imputed righteousness of Christ, has the most awful views of the danger of sin. He not only sees the obligation and purity of the law, but the severity of its sanction. It is a fear of wrath from the avenger of blood, that persuades him to fly to the city of refuge. And if we compare the sentiments of others with his, either the generality of a careless and blinded world, or those who act upon contrary principles and a different system from that which we are now defending, we shall find, that not one of them hath such apprehensions of the wrath and vengeance of God due on the account of sin, as the convinced sin-

ner, who flies to the propitiation of Christ for deliverance and rescue.

I am very sensible, that many readers will be ready to challenge this argument as pressed into the service, and wholly improper upon my scheme: they will suppose, that every believer, in consequence of his faith in Christ, is screened from the penalty of the law and sheltered from the stroke of divine justice; he is therefore no more under this fear; and its being no more a motive of action, in the future part of his conduct, is the very ground of the objection I am attempting to remove. This is no doubt plausible; but let it be remembered, in what way it is that believers are freed from their apprehensions of the wrath of God; it is by their acceptance of his mercy through faith in Christ. Before the application of this remedy, they saw themselves the children of wrath and heirs of hell; and they still believe that every sin deserves the wrath of God, both in this life and that which is to come. Will they therefore reincur the danger from which they have so lately escaped, and of which they had so terrible a view? will they do so voluntarily, even although they know the remedy to be still at hand, still ready to be applied, and certainly effectual? Suppose any person had been upon the very point of perishing in a violent and rapid stream, and saved when his strength was well nigh exhausted, by the happy intervention of a tender-hearted passenger: would he voluntarily plunge himself again into the flood, even although he knew his deliverer was standing by, ready for his relief? The supposition is quite unnatural; and it is equally so to imagine, that one saved from divine wrath, will immediately repeat the provocation, even whilst he trembles at the thoughts of the misery of that state from which he had been so lately delivered.

Let us only consider the strong sense which a believer usually shows of the danger of others in an unconverted state, from a persuasion of their being under the wrath of God. He warns them, intreats them, pities them, and prays for them. He would not exchange with any one of them, a prison for a palace, or a scaffold for a throne. How then should he be supposed to follow them in their practice, and thereby to return to their state?

But perhaps, here again it will be urged, that this is improper: because, according to the principles of the assertors of imputed righteousness, a believer being once in a justified state, cannot fall from grace; and therefore his sins do not deserve wrath; and he himself must have, from this persuasion, a strong confidence that, be they what they will, they cannot have such an effect: and accordingly, some have expressly affirmed, that the future sins of the elect are forgiven, as well as their past, at their conversion; nay, some, that they are justified from all eternity, that God doth not see sin in a believer, that his afflictions are not punishments, and other things of the like nature. Now, though I must confess I look upon these expressions, and many more to be found in certain writers, whatever glosses they may put upon them, as unguarded and antiscriptural; yet not to enter into the controversy at all, I suppose it will be acknowledged by all without exception, that a believer's security, and the impossibility of his falling from grace, is a security of not sinning, that is, of not being under the dominion of sin, as much as, or rather in order to, his security of deliverance from the wrath of God. His pardon is sure; but this security is only hypothetical, because his faith and holiness are secured by the promise of God; so that, to suppose a person to sin without restraint, by means of this persuasion, that his salvation is secured by his first acceptance of

Christ is a supposition self-contradictory. However strongly any man may assert that a believer's salvation is secure, he will not scruple at the same time to acknowledge, that if such believer should sin wilfully and habitually, and continue to do so, he would be damned: but he will deny, that any such case ever did, or ever can possibly happen.*

The objection must surely appear strongest upon the principles of those who make the nature of faith to consist in a belief that Christ died for themselves in particular, or of their own personal interest in him, and the pardon and life which he hath purchased, making assurance essential to its daily exercise. Yet even these will not deny, that their faith is not always equally strong, and that their assurance is sometimes interrupted with doubts and fears. Now, what is the cause of these doubts, and this uncertainty? Is it not always sin, more directly, or by consequence? So that sin renders their faith doubtful, which is the very same thing with putting them in fear concerning their future state. Indeed, it is not more sure that our Redeemer invites all weary, heavy-laden sinners to come unto him that they may find rest, than it is that the unrighteous shall not inherit the kingdom of God. So that every instance of voluntary sin, must throw back the believer, (at least as to his own sentiments,) into his former state, till he be again restored, by faith and repentance.

* Indeed, there can be nothing more unfair, than to take one part of a man's belief, and hence argue against another part, upon which the first is expressly founded. If I should say, I am confident I shall never be drowned in a certain river, because I am resolved never to cross it at all; would it not be absurd to reason thus: here is a man who hath a persuasion he will never be drowned in this river, therefore he will be surely very headstrong and fool hardy in fording it when it overflows its banks, which is contrary to the very foundation of my security?

From this I think it evidently appears that the motive of the danger of sin is not weakened, but hath its full force upon those who expect justification by the imputed righteousness of Christ. And, if it is not weakened, it must be strengthened by this persuasion, since, as I have shown above, none have so deep a sense of the obligation of the law, and the evil of sin, and by consequence, none can have so great a fear of its awful sanction. That this is agreeable to Scripture, might be shown at great length, where the putting their right to the favour of God and eternal life more and more beyond all doubt and question is recommended to believers, as an object of their care and diligence. Thus says the apostle to the Hebrews, "And we desire that every one of you do show the same diligence, to the full assurance of hope, unto the end."* And the apostle Peter, after a long enumeration of the graces of the Christian life, says, "Wherefore, the rather, brethren, give diligence to make your calling and election sure."† Nay, the fear of wrath, and of finally perishing, is represented by the apostle Paul himself, as one view at least, which habitually influenced his own conduct: "But I keep under my body, and bring it into subjection, lest that by any means when I had preached to others, I myself should be a castaway."‡

In the fourth place, Those who expect justification by the imputed righteousness of Christ, have the highest sense of the purity and holiness of the divine nature; and therefore must be under an habitual conviction of the necessity of purity in order to fit them for his presence and enjoyment. If this doctrine in its main design, or by any of its essential parts, had a tendency to represent God (I will not say as delighting in sin,) but as

* Heb. vi. 11. † 2 Pet. i. 10.
‡ 1 Cor. ix. 27.

easy to be pacified towards it, passing it by with little notice, and punishing it but very slightly, there might be some pretence for drawing the conclusion complained of from it. For I think it may be allowed as a maxim, that as is the God so are his worshippers, if they serve him in earnest. Whatever views they have of the object of their esteem and worship, they will endeavour to form themselves to the same character. But if, on the contrary, this doctrine preserves the purity of God entire; nay, if it gives us still more strong, awful, and striking views of it; it can never encourage such as believe it in the practice of sin.

But that this is the case with all such as believe and understand the doctrine of justification by the imputed righteousness of Christ, may be demonstrated in the clearest manner. It might indeed be shown from a great variety of arguments founded upon the mediation of Christ; at present I shall mention but two, the propriety of which, and their relation to the subject in hand every one must immediately perceive. In the first place, That Christ behooved to suffer by divine appointment for the expiation of sin is not only equal with, but stronger than all other evidences of the purity of God and his abhorrence of sin. It is an event of the most striking and astonishing nature, every reflection of which overwhelms the mind, that the eternal and only begotten son of God should assume the likeness of sinful flesh, and stand in the room of sinners; even though the merited punishment had been inflicted upon the offenders themselves, it would not have been such a proof of the purity of God. Here, even when he is inclined to mercy, its exercise is obstructed till justice is satisfied. Can any one consider this without being deeply convinced that he is a God of "purer eyes than to behold iniquity," and with whom unrighteousness can have no communion? Will any, after such views, hope for his favour, while they retain the love of sin, or expect to dwell in his presence, while they continue stained with its pollution?

The same thing must also carry convincing evidence with it, that to suppose Christ to have bought an impunity for sinners, and procured them a license to offend, is self-contradictory, and altogether inconsistent with the wisdom and uniformity of the divine government: that he never could hate sin so much before, and love it after the sufferings of Christ; that he could not find it necessary to punish it so severely in the surety, and yet afterwards love and bear with it in those for whom that surety satisfied. Not only may this be clearly established by reason and argument, but it must be immediately felt by every one who sees the necessity of the atonement of their Redeemer. They will be so far from taking a liberty to sin, that on the contrary they will be ready to cry out, "Who can stand before this holy Lord God?"* Accordingly we shall find in experience, that none are more ready to call in question the integrity of their own character, none more ready to fear the effects of the sins that

* It is a certain fact, that the number of persons under distress of mind by perplexing doubts, or anxious fears, concerning their future state, is incomparably greater amongst the friends than the enemies of this doctrine. By this I do not at all mean, either that their doubts are dutiful or their fears desirable. Such a state is to be looked upon as the fruit of their own weakness and imperfection, and as a chastisement from a wise and gracious God, either more immediately for correcting their sins, or for the trial, illustration, and perfecting of their grace and virtue; but its being more common among those who believe in Christ's imputed righteousness, than others, is a plain proof that this doctrine doth not naturally tend to inspire any with an unholy boldness, or a secure and slothful presumption.

cleave to them as unfitting them for the divine presence, than such as trust solely in the merits of Christ for their acceptance with God.

The second thing I proposed to mention in the doctrine of Christ's mediation, which shows the purity of the divine nature, is our continued approach to God by him as an intercessor and advocate. It contributes to keep continually upon our minds, a sense of the divine holiness and purity, and of our own unworthiness, that we are not permitted to approach him but by the intercession of another. Such a conduct in human affairs, properly serves to show dignity and greatness on the one part, distance and unworthiness on the other. The same conduct then, in God towards us, doth it not convince us, that he must be sanctified of all them that draw near to him? And whilst it makes imputed righteousness the condition, plainly shows the necessity of inherent holiness, as a qualification in our approaches to his throne. Suppose an earthly prince were to be addressed by two different persons, one who thought he had a title upon his own merit to make an immediate application, and another who could not approach him without one nearly related to him, and in high favour at court to procure his admission, and to back his request; which of these would probably be most respectful to his sovereign, and most solicitous to avoid giving offence by his conduct? Surely the latter; and so it is always with the humble, mortified believer, who "counts all things but loss for the excellency of the knowledge of Christ Jesus."*

* Phil. iii. 8.

THE MISSIONARY.

My soul is not at rest. There comes a strange
And secret whisper to my spirit, like
A dream of night, that tells me I am on
Enchanted ground. Why live I here? The vows
Of God are on me, and I may not stop
To play with shadows or pluck earthly flowers,
Till I my work have done, and rendered up
Account. The voice of my departed Lord,
"GO TEACH ALL NATIONS," from the eastern world
Comes on the night air, and awakes my ear.

And I will go. I may not longer doubt
To give up friends and idol hopes,
And every tie that binds my heart
To thee, my country! Why should I regard
Earth's little store of borrowed sweets? I sure
Have had enough of bitter in my cup,
To show that never was it His design
Who placed me here, that I should live in ease,
Or drink at pleasure's fountain. Henceforth, then,
It matters not, if storm or sunshine be
My earthly lot—bitter or sweet my cup;
I only pray, God fit me for the work,
God make me holy, and my spirit nerve
For the stern hour of strife. Let me but know
There is an arm unseen that holds me up,
An eye that kindly watches all my path,
Till I my weary pilgrimage have done,—
Let me but know I have a friend that waits
To welcome me to glory,—and I joy
To tread the dark and death-fraught wilderness.

And when I come to stretch me for the last
In unattended agony, beneath
The cocoa's shade, or lift my dying eyes
From Afric's burning sand, it will be sweet
That I have toiled for other worlds than this;
I know I shall feel happier than to die
On softer bed. And if I should reach heaven—
If one that hath so deeply, darkly sinned—
If one whom ruin and revolt have held
With such a fearful grasp—if one for whom
Satan hath struggled as he hath for me,
Should ever reach that blessed shore! O how
This heart will flame with gratitude and love!
And through the ages of eternal years,
Thus saved, my spirit never shall repent
That toil and suffering once were mine below.

HYMN.

My Saviour! while with raptured eye
I see thee in the manger lie;
With wonder, yet with love, I scan
The weakness of the Son of Man.

But when, throughout thy mortal race,
Thy meek and lowly course I trace,
In ev'ry path thy footsteps trod,
Thou stand'st reveal'd the Son of God.

And oh! when rais'd by murd'rers high,
I see thee bleed, and faint, and die;
'Tis then, my dear, my gracious Friend!
The creature and Creator blend.

Transcendent mercy! matchless love!
Which brought Jehovah from above:
Mysterious union! wond'rous pow'r!
Which conquer'd in th' expiring hour.

Oh, for a harp by angels strung!
A seraph's fire, a cherub's tongue!
To chant, in loud triumphant strains,
That Christ a Prince and Saviour reigns.

Hell and the grave are vanquish'd now;
Their spoils adorn the victor's brow:
Let saints on earth their homage pay,
And saints in heav'n repeat the lay!

H. E.

Miscellaneous.

SKETCH OF THE LIFE OF REV. JACOB GREEN, A. M.

(*Continued from page* 581.)

I generally had great fervour and engagedness of soul when alone, and before God in secret prayer; and it sometimes seemed impossible that I should lose that sense of things which at such times I had; but when I come to be among people, I found myself bashful and reluctant to speak to others with any freedom; and when I did speak, it was from my judgment, and not from any present view or sense of divine things, such as I had in secret.

This I am ready to think has been something peculiar in me, and what I cannot fully account for. Something of it has been remarkable with me through the whole of my life. I used, in those high times of religion while at college, to hear some persons, even young ones, speak with freedom and earnestness to others, but it always seemed strange to me—or rather strange that I could not do so too. I seemed to have as clear and strong views of things, when alone before God, as I ever heard others speak of; but when I came into company they were gone —yet so as that I retained the same rational view of them in my judgment. Similar to this was my difficulty in praying before others. When in secret, I could pray with the utmost freedom and enlargement, but when I came to pray before others, I quite lost that freedom. I was sinfully awed by my fellow creatures, and was afraid that I should not express myself well. Thus pride cramped me, so that before others I could not pray from feeling, but prayed from my judgment: and something of this kind has remained with me through life, and has been a great difficulty in my ministry.

Soon after the change I met with, as above related, I was advised to go out among people and exhort. Many others did so; some who never had been at college, and some of my fellow students did it. But though I was urged to it, and had many inclinations to comply, yet what I have just mentioned was one great reason of preventing it. I could never break out into that freedom of praying and speaking, that I saw in some others who attempted it. I found indeed a remarkable desire for the good of others, soon after the shock I received from Mr. Tennent's preaching—found a strong, longing desire for the good of souls, and wished and prayed fervently for the conversion and salvation of others, and hoped that in time I should be properly qualified to preach.

I met with my great change in the first year of my college life; and by the fourth and last year of my remaining in college, I came to be in a more even state. My *ups* and *downs* in religion were not so frequent, yet similar to what they had been. I also lost considerable of my fervour in a general way, though at times I had a great sense of divine things.

In June, 1741, after I had been at college about a year, I began to keep a diary, and wrote every day for a long time. I wrote many things with little judgment, and like a raw and ignorant boy as I was. I wrote a great deal too much, so that in time I did but repeat many things which I had written before. For the sake of some things in this diary, I have not yet destroyed it; but I hope I shall, and design to do it before I die. Should any thing however prevent my destroying it, I hope those who come after me will do it; or at least keep it from the world—I write this July 16th, 1777.*

* It is believed that the subject of this memoir executed the purpose here intimated, of destroying his *college diary*, as the present writer has found no part of it among his father's manuscripts. He, however, kept a diary with great exactness through the whole of his after-life, except when prevented by sickness. But he needed to leave no caution against giving it to the world. For except a year or two at the beginning of the part which remains, and a marginal part, which contains a monthly account of the weather for about forty years, the whole is written in Weston's short-hand; which it is remembered he affirmed was nearly as difficult to be acquired, as a new language. In this short-hand he has left the notes of almost all his weekly preparations for the pulpit, during the whole period of his ministry. A few discourses only appear in a hand generally legible. One written with great care, is supposed to have been a part of his trials for licensure. Several manuscripts, not sermons, are not in short-hand characters, but written out fairly. One appears to have been prepared for publication.—EDIT.

I used sometimes to think of my dream and the unpardonable sin; but I had at times such a clear strong view and sense of the infinite merit and satisfaction of Christ, and such freedom to venture and rely upon him, that I could not but hope and be persuaded there was forgiveness for me. I often found the need, yea, the absolute necessity, of the all-sufficiency, yea, infinity, of the merit and satisfaction of Christ, for my other sins: and whilst I had that sight and sense of things, I seemed to be satisfied that I had no sin but what might be forgiven.

I studied too hard while I was at college—early and late, and sometimes all night, without a wink of sleep. I was very imprudent, and hurt myself, so that I could not ever after study as much as otherwise I might have done. I had nobody to advise or direct my studies, which was a great disadvantage. I did not allow myself proper exercise of body, nor was I then sensible of the need of it; for having a remarkably strong and firm constitution, I did not bring myself immediately into a bad state of health—I will here give a small specimen of the manner of spending my time at college. In my third year as a college student, and in the winter season, my chamber mate, (who was a studious person but not religious,) was reading a book—I think it was the Spectator—which proposed to persons to keep an exact account, for one week, of the way and manner of spending their time, from hour to hour. My *Chum*, (for so we called a chamber mate,) proposed to me that he and I should do so for a single week, and let each other see the account. For certain reasons I did not agree to his proposal, yet concluded with myself to keep such an account, without letting him or any body else know any thing of it. I did so, without the least thought that it would ever be seen by any mortal but myself; and hitherto no one has seen it; but I now transcribe it as a sort of curiosity for my children. There was nothing special in that week. I studied neither more nor less than common, nor altered in any particular because I kept the account. I began on Thursday and continued it a week, except that I did not think it proper to keep such an account on the Sabbath—it is as follows.*—*Thursday.* Waked a little after 6 o'clock, dressed me, made a fire, called Moody, [supposed to be the college servant,] read 2 chapters and 8 psalms, till 7 o'clock. Attended prayers in the college Hall, prayed in secret, and read part of a chapter in Hebrew, till 8 o'clock. Finished the chapter in Hebrew and breakfasted, till 9. Talked with a man about buying a load of wood, then read Mr. Ray's *Consequences of the Deluge*, till 10. Read the same in Ray, from 10 to 11. Bought a load of wood and read Spectator, till 12. Read Spectator from 12 to 1. Prayed in secret, and read the Bible, from 1 to 2. Read a chapter in Hebrew, borrowed an Arithmetic, and studied it till 3. Studied Arithmetic, from 3 to 4. Studied Arithmetic, from 4 to 5. Attended

* It has not been without considerable hesitation that the editor has determined to publish this account. But he thought on the whole, that it might be gratifying, and perhaps useful, to see a little of the course and subjects of study, and the manner of a college life, in the oldest college of our country, ninety years ago; and also to observe the diligence and piety of the subject of the memoir. It had been easy to omit the repetitions, but that would have destroyed the design of the whole; and nearly the same effect would have been produced by omitting a part. At the time to which the memoir refers, Cambridge college was conducted agreeably to the intentions of its founders —*quantum mutatum ab illo!* and the whole system of study had a special reference to preparation for the gospel ministry. For such preparation, we cannot but think the course of instruction in all our colleges, notwithstanding some unquestionable improvements, is now less favourable, than that which the subject of this memoir received.

prayers in the Hall, and studied Arithmetic, from 5 to 6. Studied Arithmetic, from 6 to 7. Attended a religious society meeting from 7 to 9. From 9 to 10, supped and smoked a pipe. After 10 prayed in secret, and went to bed a little before 11.

Friday.—Waked at half past 6. Dressed me and made a fire till 7. Attended prayers in the Hall, and punished delinquents, till 8. [The author here says in a note—"I was monitor, to observe who were absent from publick prayers through the week—The punishments were small pecuniary fines."] Read 2 chapters and 4 psalms, and breakfasted, till 9. Read Hymns of Dr. Watts, prayed in secret, and studied Arithmetic, till 10. From 10 to 11 studied Arithmetic. Studied Arithmetic, and looked over my Chum's Thesis, till 12. From 12 to 1 read Spectator. Read Spectator, dined and prayed in secret, till 2. After 2, spent half an hour idly, I know not where; then went into Mr. Winthrop's, to be instructed in Arithmetic, till half after 3. Spent my time idly in the Buttery till 4. From 4 to 5 read Mr. Ray, and wrote in Common Place. Attended prayers in the Hall, and talked with Wm. in the Buttery, till 6. Read Mr. Ray, and wrote in Common Place, till 7. Prayed in secret, read the Greek Testament, and got a recitation in —— [illegible] till 8. Read Spectator from 8 till 9. Sat in company about a quarter of an hour, and then wrote out of Spectator into Common Place, till 10. Read Mr. Allein's Alarm, and talked with my Chum, till 11. Went to bed and lay and talked till almost 12.

Saturday.—Waked a little after 4, lay and talked till a little after 5. Dressed me and made a fire till 6. Read a chapter and 4 psalms, and then Spectator, till 7. Attended prayers in the Hall, and read part of the 119th psalm in Hebrew, till 8. Breakfasted and prayed in secret till 9. Read Spectator about half an hour, and then went into the Hebrew professor—came out from the Hebrew professor at half after 10. Read a paper in the Spectator, then sat and talked till half after 11—our discourse chiefly about declamations—then shaved me till 12. Read Spectator from 12 to 1. Dined and talked with my Chum about fixing the attention, till 2. Prayed in secret, went to the Buttery and tarried with Sir Bridges lately come home, till half after 3—[a graduate always acquired the title of Sir]. Went to my chamber and studied recitation in Euclid, till 4. Read in Mr. Locke, talked with my Chum, and made logical arguments, till 5. Attended prayers in the Hall till 6. Read the Greek Testament and prayed in private, till 7. From 7 to half after 8 in society meeting. After meeting, sat and conversed till half after 9. Went to my chamber, prayed in secret, and read Mr. Allein's Alarm till 10. Went to bed soon after 10.

Monday.—Waked about 6, lay and talked Latin with my Chum till 7. Attended prayers in the Hall, and recited till 8. Prayed in secret, and breakfasted till 9. Read in the Bible, and wrote out of the Spectator into my Common Place, till 11. Read and wrote out of Mr. Ray, till 12. Went to borrow a book, and read Spectator till 1. Heard my Chum read Satires, dined, smoked a pipe, and talked with a friend that came to see me till 2. Prayed in secret, studied in the Bible, and read in the Greek Testament, till 3. Got my recitation, and read Ray till 4. Recited, read Ray, and wrote out of him till 5. Attended prayers in the Hall, went to Emerson's chamber, went down and walked round the college, went to Willman's chamber, then to my own, till 6. Got my recitation in Euclid, till 7. Still got recitation, talked with my Chum, and went to Willman's chamber

till 8. Borrowed a book at Gilman's chamber, went to my own and read Mr. Ray, till 9. Read Mr. Ray and prayed in secret till 10. Looked over recitation, and read Spectator till 11. Read Spectator and Mr. Ray, till after 12. Went to bed between 12 and 1.

Tuesday.—Rose at 7. Attended prayers in the Hall, and recited till 8. Prayed in secret, and breakfasted till 9. Read in the Bible, and made logical arguments from 9 to 10. From 10 to 11 made arguments. Disputed publickly, then talked with my class-mates about disputing, then read and wrote out of Ray till 1. Got a recitation in Greek, prayed in secret, and dined from 1 to 2. Studied Greek Testament, and read Mr. Ray till 3. Read Mr. Ray and went into town to buy some candles, till 4. Studied recitation and recited till 5. Attended prayers in the Hall, went to my chamber and looked on my recitation till 6. Studied my recitation from 6 to 7. Studied recitation, looked a quarter of an hour for a freshman for my tutor, and prayed in secret till 8. [Freshmen were sent by the tutors on their errands, and often performed services for them of a still humbler kind.] Studied recitation till 9. Read Spectator, and a Voyage to the East Indies, till some time after 12. Went to bed a little before 1.

Wednesday.—Rose at 7. Attended prayers in the Hall, and recited till 8. Prayed in secret, and breakfasted till 9. Read the Bible till 10. Got recitation in Virgil till 11. Recited, went to Gilman's chamber, and talked till 12. Read a chapter in Greek, and prayed in secret till 1. Dined, washed and dressed me till 2. Went to hear Mr. Appleton preach till 5. Went to my chamber and studied recitation in Euclid till 6. Looked on the moon through a telescope, prayed in secret, and meditated till 7. Studied recitation till 8. Studied recitation, and read Spectator till 9. Studied recitation from 9 to 10. [In a note, the author says—"These I think were recitations in Euclid.] Read Spectator till 11. Read Spectator, and a Voyage to Borneo till 12. Read the Voyage to Borneo, and went to bed a little before 1.

(*To be continued.*)

THE PRESENT STATE OF THE PRESBYTERIAN CHURCH.

No. VI.

Instead of proceeding immediately to a consideration of at least one other important transaction of the last General Assembly, in addition to those we have already noticed, we shall, in our present number, take up three or four distinct topicks, which do not appear on the minutes of that body, but which have a connexion of some importance with the present state of the Presbyterian church. The first of these is, *the manner in which the ministers and churches of New England are regarded, by the ministers and members of the Old School Presbyterians of our own church.*

An impression has been made, and we believe it had its origin from the Christian Spectator's "Review of the case of the Rev. Mr. Barnes," that the Old School Presbyterians are opposed, without discrimination, to all the Theology of New England. This impression is certainly a false one, so far as we are concerned; and so far, we verily believe, as a knowledge of the true state of things in New England is possessed. It would be strange indeed, if men were found *knowingly* opposed to their own friends and auxiliaries. The true state of the case, we are persuaded, is just this—The Old School Presbyterians are universally and irreconcilably opposed—and may they forever be so—to the Pelagian system of the New Haven professors of theology; to the no atonement notions—for such they

really are—of Dr. Murdock and the Christian Spectator; to the absurd and shocking dogma—be its author who he may—that God is the immediate or proximate cause of sinful volitions in men and devils; and to all who think that man's natural or moral ability is such that unsanctified sinners may convert themselves, without the immediate and special influence and aid of the Holy Spirit. But it must be entirely from the want of correct information, if any in the Presbyterian church—whether of the Old School or the New—believe that these monstrous errors have pervaded and given character to the whole Theology of New England. We, and those with whom we have intercourse, are not so ignorant. No indeed—we are fully aware, and greatly rejoiced to know, that there is a large and efficient body of Theologians in New England, who abhor all the errors we have mentioned, as much as we do ourselves; and we unfeignedly love them as brethren, and highly esteem them as coadjutors in the arduous work of withstanding the innovations of heresy and false philosophy, which threaten to subvert the entire gospel system in our land; and to introduce in its place the detestable neology of Germany, in some of its ugliest features, and ultimately in its full length likeness. We know, indeed, that many of the New England brethren of whom we speak, differ from us in some unessential particulars; but this does not destroy our confidence in them, nor our attachment to them. For himself, the writer can say, that for about five and twenty years before the death of the venerated Dr. Dwight, there subsisted between him and that excellent man, a warm and cherished friendship. A friendship of the same character he has recently formed with another distinguished Theologian, now living. There certainly have been minor points, in making out our Theological system, in which we did not, and do not, exactly agree with either of these eminent men. But none of these points touch any thing that is vital, or of high importance in doctrinal or practical religion; although we certainly deem them worthy of some regard—more on account of their tendency, as we apprehend, to introduce what is seriously objectionable, than because they possess this character while they remain stationary. On ecclesiastical order, or church government, it is known that the brethren to whom we have referred, are Congregationalists—practically we mean, for in opinion, some of them are decidedly Presbyterians. In relation to this, we can also say with truth, that we regard their churches as sister churches; and that if we were so circumstanced as not to have easy access to a Presbyterian church, we could conscientiously and comfortably commune with one of theirs, to the end of life. But sisters may have different households; and each may make certain arrangements, with which it would be improper and justly offensive for the other to interfere. This expresses our view pretty correctly, in regard to the "household of faith," as arranged and superintended by Presbyterians and Congregationalists. We say—"sister, we like the arrangement and order of our household better than we like yours. We doubt not you can say the same, and we are entirely willing that you should. Let us, then, each keep to her own. Two families generally maintain their friendship and affection best and longest, when they live wholly apart—they are exceedingly apt to get uneasy, and fall into contentions, if they attempt to amalgamate into one family. Let us therefore be good, and kind, and affectionate neighbours; but let us not attempt to mingle at all; and do not think it hard if we object to this altogether; and if we choose to manage

the great concerns of education and missions by ourselves, without interfering with others, or being willing that they should interfere with us. We will afford you neighbourly help, and wish you success in all the good you attempt, but suffer us peaceably to order our own affairs in the way that we like best."

We have made the foregoing candid statement, in hope it may have some influence in correcting the false impression mentioned at the entrance. A formidable phalanx of errorists exist in our own church, of exactly the same character and the same principles, as those with whom our orthodox brethren in New England have to contend. They are a common enemy, and we ought to oppose them unitedly "with the whole armour of God." They would like to see us alienated from each other; and if they had not endeavoured to cherish this alienation, by spreading the false impression which we have endeavoured to remove, we are persuaded it would not have become so extensive as we know it has. "What!" we have heard it said, even by some who love us—"What! are you arraying yourselves against the whole Theology of New England?" No—we have answered privately, and now answer publickly. No—we are arraying ourselves against Taylorism, and Fitchism, and Murdockism, and Emmonism, and self-conversionism. But we thank God, this is not "the whole Theology of New England," and we hope and believe it never will be. We know that there is there a host of men sound in the faith, who dislike and oppose most decisively, this whole mass of error; and we hail these men, and love them as fellow labourers in the cause of sacred truth, and bid them God speed with all our hearts.

The second topick to which we wish to draw the attention of our readers is, the cry which began in the last General Assembly, and has been continued ever since, that the Old School Presbyterians, are *disturbing the peace of the church*, and producing an unnecessary alarm, as to her danger. Now, that there are occasions when the peace of the church ought to be disturbed, and when the alarm of danger should be sounded, if her watchmen would be faithful to their trust, and the hope of rescuing or saving the church from deep corruption and final ruin, be not utterly hopeless and abandoned—are truths abundantly taught and inculcated in the oracles of God, and have been exemplified in the history of every reformation of religion, both before and since the completion of the sacred Canon. The proper questions then, in regard to this subject, can be no other than these. Is the Presbyterian church, at the present time, so corrupted, or in such danger of corruption, as to justify alarm? and if so, who are the criminal disturbers of her peace?

As to the first of these questions, we are aware that we and our opponents are completely at issue. We think that the Presbyterian church—taken in its extent, as under the supervision of the General Assembly—is already greatly corrupted, and in imminent danger of becoming more so, even to the total loss of her attachment to the doctrines of the Protestant reformation—to the truth as it is in Jesus. On the other hand, some of our opponents think that what we call corruptions are real *improvements*, evidences of *the march of mind*, and laudable indications of *the spirit of the age*, freed from the trammels and the bigotry of the ages which have gone by; and others, who do not go this length, still regard the novelties which are broached as no more than those varieties of opinion in regard to non-essentials, which may be safely let alone; or which at any rate should be combatted only in writing and speaking, and that their authors ought by

no means to be subjected to the discipline of the church. We shall not enter far at present into a discussion on this difference of opinion. One thing we think is clear —Things which were considered and treated as proper subjects of church discipline twenty years ago, are not so considered and treated now. Some of the doctrines of the Rev. W. C. Davis, promulged in a book entitled "The Gospel Plan," and condemned by the General Assembly of 1810, as "contrary to the Confession of Faith of the Presbyterian church," and for which he was ultimately suspended from the gospel ministry, were the following—"That the active obedience of Christ constitutes no part of that righteousness by which a sinner is justified—That obedience to the moral law was not required, as the condition of the covenant of works—That God could not make Adam, or any other creature, either holy or unholy—That regeneration must be a consequence of faith. Faith precedes regeneration—That faith, in the first act of it, is not a holy act—That if God has to plant all the principal parts of salvation in a sinner's heart, to enable him to believe, the gospel plan is quite out of his reach, and consequently does not suit his case; and it must be impossible for God to condemn a man for unbelief; for no just law condemns or criminates any person for not doing what he cannot do." [See Assembly's Digest, pp. 145, 6, 7.] Most unfortunate Davis!—he published his book twenty years too soon. Had he reserved it till 1831, he would not have been suspended from the gospel ministry. He might have been written against *perhaps*, but he would have received no disciplinary censure whatever; or if he had, the General Assembly would not have confirmed, but removed it. It is too notorious to admit of denial or to require proof, that some of his errors, greatly aggravated, and some worse than any of his, are now preached and printed freely, without fear, and with little notice. He thought, for instance, that the active obedience of Christ, constitutes no part of his justifying righteousness. Now the doctrine is, that no part of Christ's righteousness has any thing to do with the sinner's justification—the sinner is never justified at all by Christ's righteousness; but in consequence of what Christ has done, the sinner is pardoned by a sovereign act of God, and remains to all eternity the same guilty creature that he ever was. So also in regard to the covenant of works, it is thought idle to talk about obedience or disobedience to that covenant, for there never was such a covenant. As to the rest of the condemned articles of Davis's doctrines, we have some of them in currency, almost exactly as he taught them, and others with vast improvements.

Now, when doctrines which were once considered so dangerous that the teacher of them was suspended from the ministry, are thought to deserve no censure at all, or at any rate not to require that their propagators should be disciplined at all, we think it follows unavoidably, that either the former judicatories of the church were criminally and cruelly severe, or that those that we now live under, are carelessly and censurably negligent of their duty. For ourselves, we do not believe that in the American Presbyterian church, there has *ever* been too rigorous a discipline. The complaint of our wisest and best men has always been, that we had too little discipline, and that little too lax: and when we see that little become less, and as to doctrine, almost extinct, we confess we are alarmed. Doctrines are the *stamina*, the vital parts, of every church system. Ecclesiastical order is chiefly valuable, for the sake of preserving doctrinal purity. Let doctrinal soundness be lost, and church

government may become even a curse, instead of a blessing. It may be rendered an engine of heresy and tyranny, to suppress vital piety and to persecute its friends. It is doing this very thing in the Swiss Cantons, at the present hour —doing it in churches formed and indoctrinated by Calvin himself. These churches took the precise course which we are taking. They relaxed their discipline *as to doctrine*, and one error came in after another, till the church has become Unitarian; and now, having retained their ecclesiastical order and power, the church authorities are denouncing, and ridiculing, and cruelly persecuting, the few orthodox men that remain, and even banishing some of them from their country. We have reason to be thankful to God, that church power in this country cannot inflict civil pains and penalties. But if our church loses its doctrinal purity, our ecclesiastical order and influence, whatever it may be, will all be turned against sound doctrine and evangelical piety: and when we have already gone so far that hardly any error short of avowed Unitarianism can be touched by discipline, and are in the very track which has always led to the introduction of that too, we think it is time to sound the alarm; and we only wish we could sound it, so effectually as to wake up every lethargick Presbyterian throughout our whole communion. Most sincerely do we deplore the present divided state of our church; but the existing affliction we regard as necessary to prevent—if prevention be yet possible—a thousand fold greater evil: and therefore we hesitate not to say, that we regard the present state of things as far less to be lamented than the apathy into which, three or four years ago, our church had sunk, and in which she was in danger of sleeping the sleep of death. Now if she perishes, it will be with her eyes at least partially opened. But we hope and trust in God that she will not perish—that she will see the gulf and avoid it.

In view of the foregoing statement, we think our second question —who are the criminal disturbers of the church's peace? may be answered by the quotation of a single passage from the sacred volume: 1 Kings, viii. 17, 18. "And it came to pass, that when Ahab saw Elijah, that Ahab said unto him, art thou he that troubleth Israel? And he answered, I have not troubled Israel; but thou and thy father's house, in that ye have forsaken the commandment of the Lord, and thou hast followed Baalim." Protesting that we neither mean to intimate that those with whom we act are worthy to be compared with Elijah, nor that those whom we oppose are so unworthy as Ahab, but that the scope of the passage answers correctly, as we believe, the question before us, we leave the text without farther comment, and quit for the present this ungrateful subject.

A third topick, which we wish to notice a little in this miscellaneous number of our work, relates to *revivals of religion*. In the General Assembly of 1830, a particular friend came to us, and used in substance this language. "Those who oppose you, are circulating it among the members, that you are an enemy to revivals of religion. I know it is not true; but I wish you would take some opportunity to deliver your sentiments on that subject before the house." This took place within a few hours after we had read to the Assembly the copy of the letter, which was sent down to the churches, recommending a more general and devout observance of the monthly concert of prayer; every word of which was penned by the hand which writes this, and in which the importance of revivals of religion held a prominent place. This did, at the time, appear to us

unaccountably strange. Since that time, however, we have become so familiar with similar misrepresentations, made in the face of notorious facts, that we can no longer denominate them strange—they at present neither surprise nor move us much. The Editor of the Christian Advocate, from the earliest period of his ministerial life to the present hour, has been the decided and earnest friend of revivals of religion—in conversation, in preaching, and in most of the publications which he has given to the world: and he has the pleasure to say, that among all the brethren with whom he harmoniously acts in ecclesiastical courts, or in the common service of the sanctuary, he knows not an individual who is not, as far as can be known by speech and action, a real friend to religious revivals. Yet the whole of the Old School Presbyterians have been represented as hostile to these glorious displays of divine power and mercy. The design is evident—the destruction of their character and influence among the friends of vital piety.

It is indeed true, that many of the Old School Presbyterians, and the writer among the number, are deliberately, and we believe irreconcilably opposed, to certain *new measures*, as they have sometimes been called, for getting up, promoting, and conducting revivals. But this opposition is wholly directed against the unscriptural extravagances which were pointedly condemned by Edwards and Dickenson, in the great and general revival which took place in their day; and more recently condemned, and more pointedly too, in a very able paper, of which Dr. Beecher of Boston was the reputed author, and which was directed against some of *the new measures* of Mr. Finney, Dr. Beeman, and their associates. It was exceedingly well shown in that paper, that the wild doings condemned, were so far from being friendly to genuine revivals of religion, that they were calculated to injure, arrest, and bring them altogether into disrepute. We have been greatly gratified in seeing this subject treated with ability and just discrimination, in the last number of the Biblical Repertory, which we earnestly recommend to the careful and candid perusal of all our readers.

In closing this long paper, we shall remark for a moment on an idea thrown out in the last General Assembly, which we then imputed to excitement, but which we have since found is cherished, by some at least of the New School party. It is, that the present Board of Missions is not the Board of the General Assembly, because the Assembly continued it as a matter of compromise. What is a compromise? Johnson says it is "a compact or bargain, in which some concessions are made on each side." And is not a compact or bargain binding, both in law and conscience, when, in forming it, concessions are made on each side? We should suppose that no man, who wished to preserve his character for understanding, would say *no*. Yet this is in effect said, by those who hold the language on which we remark. A better description could scarcely be given of what was done in the Assembly in relation to the Board of Missions, than is given by Johnson in his definition of a compromise. Shortly after the Assembly rose, we asked a member of a state legislature, a good deal versed in law making, whether laws were not sometimes made by compromise? He replied, that a great part of them were made in that, and in no other way. And every American citizen, who knows the history of the Federal Constitution under which he lives, knows that it was formed by compromise, and never could have been formed but on such a principle; and that this was distinctly intimated in the circular letter of President Washington, in

which a copy of the instrument was transmitted to the executive of the several states. Yet the Board of Missions is not the Board of the Assembly, because it was continued by compromise! It is surely not necessary farther to expose this monstrous absurdity.

MENTAL SCIENCE.

Doctrine of Freedom.

There are few facts more certainly ascertained than man's *free* agency, and yet few things have been subject to greater diversity of speculation. We have not time now, nor will the limits of the pages allotted to this discussion permit us, to review the speculations and theories of man's freedom, which have occupied the schoolmen, and perplexed philosophers. Nor is it necessary to our present purpose, that we should encumber our discussion with the statement and refutation of errors, which serve only to perplex the subject. A simple exposition and plain illustration of the true doctrine, will be entirely sufficient for our purpose.

Let the question first be answered, what is freedom? The abstract notion of liberty is, the absence of all restraint from action, external, or internal. But the thought is modified by the relations, or subjects, to which it is applied. Political freedom does not imply the absence of law and government, which are intended to operate as a salutary restraint. The absence of all the restraints of law and government would be political licentiousness, undesirable and disastrous to man's best interests and happiness. With this liberty we have no concern at present, any further than to distinguish it from the subject of present discussion. Nor do we intend to discuss the franchises, immunities, or privileges of political, social, or religious freedom. What we have in view, is *personal liberty*, which belongs to every rational man, in all his external actions, and in all the volitions of his mind.

Every man, having the faculties of understanding, heart and will, underanged, possesses two kinds of liberty or freedom. One relates to external action, the other to the mind alone.

External liberty, when examined inductively, will be found to consist in an unbroken connexion between choice and external action. We have already seen that one important use of the will, is to move and direct bodily action. Whenever those actions are unrestrained and so directed, they are free, because there is a connexion between the choice and the action. This kind of liberty may be partially or wholly obstructed. The slave has this connexion often broken by force. It is true that many of his actions are free—entirely the result of choice, but others are the result of constraint. The violence done to the freedom of external action in the case of the slave, rather respects some privileges and immunities, than the connexion between the actions which he does perform, and the choice of his mind. The child also has his external liberty interrupted by force. He chooses to do many things, and to obtain many things, which the watchful parent prevents in various ways. Men often have this external liberty obstructed—sickness, palsy, a broken limb, and external force, may break the connexion between volition and choice. But it is of less importance to discuss this kind of liberty, than that which belongs to the mind. There is no difficulty in understanding, and accurately defining, external freedom. Every man of common observation can tell what it is; and although he may not be able to give the shortest or most technical definition of it, he

will make out an intelligent description of its exercise, and point you to that in which it consists. Every man can tell when it is obstructed, and it would be strange if he could give no account of that which suffers obstruction.

Mental liberty, or as it is sometimes called, moral freedom, is more difficult to define, and vastly more important to be described. It requires a careful examination of mental exercises, their connexion, relations and laws, in order to understand definitely and clearly what mental freedom is. Without lingering here to write the process of discovery, which is inductive, we state the result in brief and plain terms.

Mental, or moral freedom, consists in a connexion between the *pleasure* of the heart and the *choice* of the will. Or if any person should object to the distinction of faculties implied in this statement, we say the mind chooses just as is most agreeable to itself, which in our view implies the same thing—a connexion between pleasure and choice. This is freedom, and nothing else can be mental liberty. It is the highest kind of freedom conceivable, and the only kind of freedom desirable for the mind. Indeed the whole is implied in the single term *choice.* The mind always chooses just as is most agreeable, and in no other way—nothing else is choice. If it were conceived that men had liberty to choose for the sake of pain, they never would use it, nor is such a supposition possible; it is not choice, nor freedom. It is however true, that men sometimes choose objects which are disagreeable, and even painful; but always do this for the sake of something which is agreeable: so that in all those cases the connexion subsists between the pleasure and the choice. This statement involves the doctrine of ultimate and subordinate objects of choice, which we have discussed in a former article. In the same article, we think the doctrine of motive, there settled, shows conclusively that pleasure always governs the choice.

It has been supposed by some, that moral freedom includes an independence of the will, and a control over the temper, or disposition of the heart. The doctrine of self-determination belonging to the will, was once a popular doctrine, and it bids fair to become so again, although it has been so often and so ably refuted. Its refutation is exceedingly simple, plain and conclusive.

The operations of mind, in a connected order, may be thus briefly stated; perception, feeling, choice. The first operation, is *perceiving* the object, the next is *feeling* pleased or displeased with it, and the result is *choice*, or *refusal* of the object. This is substantially the analysis of mental process in choice. We appeal to every man, who can hold his mind fixed to the examination of his own mental process, for the correctness of this statement. Now if this be so, where is the self-determination of the will? It is out of the question altogether; it is not possible that moral freedom should involve such an independence of will. But if there be no such self-determination of the will, it can exercise no control over the temper of the heart.

It has been denied by some, that men are free moral agents, and there has been much philosophical speculation on the subject. But one single argument sets aside all the philosophy which has denied, and mocks at the speculations, which would deprive man of his mental freedom. It is an argument founded upon consciousness. Every man is conscious of choosing as he pleases, or in other words, is conscious that his mind is free, whether he choose right or wrong. All arguments against a man's consciousness are useless, because its testimony is paramount to all other.

We may perplex a man on the subject, but to convince him that his mind is not free, is impossible; it is the same thing as to convince him that he does not choose at all. Consciousness furnishes incontrovertible evidence of choice to every man. If it were necessary to confirm the decision of consciousness, we could do it by the evidence furnished from the actions of man, many of which would be inexplicable on any other ground; and we could do it from the word of God, which every where describes man as a free, responsible moral agent. But we think it altogether unnecessary in this place, to give any details of this confirmation. The whole administration of God, under which we live, is confirmation strong and conclusive.

There is a question, here, that has perplexed many a theologian, as well as the plain unlearned Christian, which we ought to consider. Is moral freedom consistent with dependence on God? We answer in the affirmative, without the least hesitation. There is one very short method of making out this consistency, which must be perfectly satisfactory to every mind. It is as simple as it is short, because inductive. All men are conscious of this freedom—all men who reason at all, are convinced that they are dependant on God for all that they have—and their experience has always shown their agreement. Thus, men have the testimony of consciousness that they are free—the testimony of reason that they are dependant—and the testimony of constant experience that they are consistent. No man has ever known them to come in collision, through the whole course of his life. Each of these is also confirmed by the testimony of scripture.

There are other methods of illustrating this consistency, equally satisfactory. One method is, to obtain a distinct apprehension of each, and then compare them together. A plain definition of moral freedom is, as above stated, a connexion between pleasure and choice. Of dependance there are several definitions and theories, some of which are absurd. But it is not necessary now to examine theories. Facts are all that we need. Take the following illustration of dependance: God gives and sustains our life and our faculties, preserves their connexions and relations, gives vigour and activity to them all. In the language of inspired philosophy, "we live, move and have our being in God." So that this dependance on God is entire. Take, now, the two thoughts and compare them together. Their consistency is obvious. Here are faculties sustained by God's power, acting in dependance on him, always in a certain relation and connexion, which constitutes the essence of freedom. Is there any inconsistency in this? So far as the present question is concerned, we care not with what notion of dependance this definition of moral freedom is compared. Only admit the fact as it is, a connexion always between pleasure and choice, and the more absolute or entire the dependance, the more certain and permanent the freedom. Any change wrought in the temper of the heart, or the entire dependance on sovereign grace to effect it, can never affect the principle of mental liberty. The temper of a man's heart is pleased with sin, and he therefore chooses it—God changes that temper, and then his heart is pleased with holiness; he now chooses holiness for the same reason that he before chose sin—because it pleases him. His moral freedom is not at all affected. The character of his feelings and choice are widely different, but his freedom is the same.

A still more perplexing question is often asked:—Are free moral agency and God's decrees consistent with each other? A common

form of pressing this inquiry is the following: If God has irreversibly decreed a man's actions, he cannot do otherwise, and if he cannot do otherwise, then he cannot be free. This form of the statement involves both kinds of liberty, external and moral. Let us compare them both with the divine decrees. Suppose God has irreversibly decreed that a man shall act just as he chooses to act in accomplishing a given purpose, or in all his life; does this destroy the connexion between his external action and his choice, which is external freedom? Certainly not. But suppose God has decreed that a man shall not, in a given case, accomplish what he chooses to do; then there may, or there may not be, an obstruction of his external freedom. If it relate to an ultimate object or action, there is no abridgment of liberty, so far as subordinate actions are concerned. Take, for illustration, the case of the lyers in wait for Paul's life. God decreed that they should not do the ultimate thing they chose, but all the subordinate actions, banding together, providing their weapons, selecting their stations, abstinence from eating, and lying in wait, were done, and freely done. Take another illustration; men choose to obtain riches, but God disappoints them by his Providence; yet all their efforts are directed to the object as the result of choice. But a man chooses to walk, and God has decreed that his limbs should be paralyzed. In such case his external liberty is obstructed; he is not free in this case. In all cases when God's decree cuts off the connexion between the choice, and the direct object of choice, this kind of liberty is destroyed, but never otherwise.

Let us now examine the consistency of moral freedom with divine predestination. Here it is important to be remembered that God has decreed this connexion between pleasure and choice, in every rational mind, and nothing can ever obstruct it. The more irreversible we may suppose this decree, the more secure the freedom. We need not enter into an argument to prove that the human mind is so constituted as always to choose as is most agreeable. The fact, as already shown, is proved by consciousness, and no rational mind can doubt it. Without undertaking in this place an exposition or defence of the doctrine of God's irreversible decrees, which, in its appropriate place, might be profitably and triumphantly done, it is sufficient now to say, that they never do, and they never can, interfere with moral liberty. Suppose God has ordained every choice of the mind, and the mind invariably chooses just as it pleases, or in other words that the connexion between pleasure and choice is never broken—then this kind of freedom is not interrupted. Let the supposition be varied as often as will suit any caviller, only retain this connexion, and there cannot possibly be any infringement of liberty. Suppose God has decreed the temper of the heart, the object of its pleasure and the choice: the mind remains as truly free as is possible. Now compare this definition of moral freedom with the doctrine of special grace, or the controlling influence of the Holy Spirit, and their consistency will be just as obvious. In all the operations of the Holy Spirit on the minds of men, this connexion is never broken. We have already seen that in renewing the heart, there is a preparation to be pleased with holiness, and that holy objects are then freely chosen. In all Christian graces, which are called fruits of the Spirit, because produced under his influence, this freedom is never interrupted. We refer the reader to the descriptions which are given of the Spirit's influence in the holy scriptures, and request him to compare our definition of liberty with these descrip-

tions, to satisfy him that they are entirely consistent. We have not room to protract this discussion. Man is morally free in his fallen state. Whatever else he may have lost, he cannot have lost his mental liberty. He has lost power and goodness, privilege and happiness, but moral freedom he has not lost, and never can lose it, while he remains in possession of his mental faculties.

There is one error on this subject which deserves some attention. It is the confounding of *ability*, and *freedom*. We design, in our next article, to examine the doctrine of power, and cannot now enter upon its discussion. But while men's minds are only vaguely and indefinitely informed on the subject of power, they often blend it with freedom, and are bewildered, and find it a profitless task to inquire into its consistency with some of the revealed doctrines of grace. The reasons of this confusion are these —men usually take their notions of power from the connexion between choice and external action, and their apprehensions of freedom from the same connexion; and when this is done, they transfer both together to their views of mental liberty. After all this, if they contemplate the commands of God, they seem to infer that liberty and ability are the same. But let a man take the definition of mental liberty as consisting simply in a connexion between pleasure and choice, and we think he will have separated many vague and perplexing thoughts which often improperly cluster with freedom. Agency or action supposes power; but the freeness of the agency respects not the power, only the manner in which it is employed. This is sufficient for our present purpose, hereafter it will be more fully examined.

This doctrine of moral freedom conducts us to what may be called the basis of accountability, responsibleness, or moral obligation, in men. Primarily the faculties of knowing, feeling, and choosing, are the basis; and secondarily, the uniformly existing connexion between pleasure and choice. Take these together, and man is a fit subject of moral government, of obligation, of reward and punishment. Although liberty is not the basis of moral obligation, it is essential to its existence, in all cases where choice or external action is concerned. There are, it is true, some cases in which men are under moral obligation to perceive and feel, and so far as the specific duty is concerned, it includes no choice; but even in those cases there are inseparable duties associated which do include choice. To perceive the glory of God is a duty—to love it is a duty—but obedience is inseparably connected, although in the perception and the affection there is no act of will. No being can be a complete moral agent without this kind of liberty. His volitions must be according to the pleasure of his heart, in order that his agency should express his character, and procure objects that may promote his own happiness, or that of others. Let it here be remembered that we speak of those faculties as described in our previous articles. This is necessary to be recollected, lest it should be inferred from so summary a statement of the basis of responsibility, that all animals that perceive, feel and act, are proper subjects of moral obligation. Man has a faculty of perceiving moral relations, a faculty of feeling in view of them, and a faculty of choosing or refusing freely moral objects. This renders him a proper subject of responsibility.

We conclude this article with a brief statement of the doctrine of moral obligation, corresponding with the above view of its basis in man. Obligation supposes a standard of right, which may be called its foundation. This must be in him to whom we are responsible.

It supposes, also, proper qualifications on the part of those who are responsible, and a relation subsisting between them and him to whom they are obliged. But this is too abstract. Let us state it more fully. God's perfections are the standard of right for the universe. They are holy. We are fully authorized to say that holiness is the standard or principle of right, and as such the foundation of moral obligation. The faculties described in this series of articles, qualify men to perceive, feel, and choose, in view of laws which embody the standard: and qualify them to sustain a relation of responsibility. The sum of the matter is, therefore, that men are bound to be holy, because God is holy. This is the whole tenor of his law—"Be ye holy, for I, the Lord your God, am holy." F.

Review.

We have been delayed longer than we expected we should be, in fulfilling an intimation given in our September number, that we would before long, *Deo juvante*, review a Review in the Christian Spectator for June last, but published in the month of May—We are now to redeem our pledge.

The Review on which we are going to remark, is entitled—"CASE OF THE REV. MR. BARNES.—*The Way of Salvation, a Sermon by the* REV. ALBERT BARNES." Now we certainly are not disposed to question the right of the Christian Spectator to review this sermon, or any other publication, and to express his opinion of its inherent merits or defects, with all possible freedom. But this paper, although appearing as a Review, is, in fact, and indeed without any disguise, *a plea in favour of Mr. Barnes, against the censure passed upon him by the Presbytery of Philadelphia.* —and we might add of the Synod of Philadelphia too; for the Synod had participated in the measures which the Spectator condemns. Had the Review been of the ordinary character, it assuredly would have received no formal notice from us. But the doings of two judicatures in the Presbyterian church are deeply implicated by it; and it was sent abroad a considerable time before the stated period of issuing the publication in which it appears, that it might be read, and have all its influence on the members of the General Assembly, before they should even hear the statement of the parties criminated, and on whose proceedings they were to pronounce a sentence either of approbation or censure. Was not this very much like a partial friend endeavouring to get the ear of judges or jurors, to impress them favourably in behalf of a party, before they hear the cause in which he is concerned opened in court? And where, in such a case, is the respect due to the court itself?—and in this case, the highest ecclesiastical court in the Presbyterian church? We verily think the hope expressed by the Spectator, that he "would not be thought obtrusive," was an unreasonable and vain hope; a hope that must meet with complete disappointment from every candid mind. He expresses great solicitude that concord and fraternal feeling should be preserved between Presbyterians and Congregationalists; but if the course he has taken has any tendency to secure such a result, or rather, if it is not calculated to produce exactly an opposite effect, then we must acknowlege our utter ignorance of the principles of human

nature. Men do not readily yield their affections and confidence to those who treat them with marked unfairness and disrespect.

We have heretofore, in describing the state of the Presbyterian church, said that plan and preconcert were employed to render the last General Assembly what it actually was. The truth of our statement has been vehemently oppugned; but the proof that we have made no misrepresentation is fast coming before the publick, and will, ere long, be too strong to admit of plausible denial. And when the character of the Review before us, and the time and circumstances of its emission are considered, we think it is no violent presumption, to suppose that this formed a part of the plan—that it was a matter understood, if not distinctly agreed on, that the powerful writers of the Christian Spectator should throw in their mighty influence, at the critical juncture when their friend and fellow labourer might need its aid. The use of plan and preconcert to secure a majority in the Assembly, when no improper means are used to obtain it, is what we have never condemned; and we have truly wondered to see what industry and zeal have been employed to deny a fact, which, if admitted, was not in our judgment objectionable in itself—that is, at a time when great interests were in conflict in our church. But we have objected most strenuously to the unconstitutional introduction into the Assembly of committeemen and mere church members; and we still more strenuously object to the calling in of *foreign aid* from the New Haven school of Theology, in order to secure a party decision.

But we not only object absolutely to the interference of any other religious denomination in a controversy about doctrine and order, as taught in the standards of the Presbyterian church, while the cause is yet pending;* but to nearly the whole of the statements of the Christian Spectator in the case before us. "We hope (says the reviewer) it will not be thought obtrusive in the Christian Spectator, to offer a few remarks designed to promote a spirit of concession upon minor points, between men who are all devoted to the same great cause of evangelical truth and holiness." What we think about his being "obtrusive," we have shown above; but here is a gratuitous assumption at once, in favour of Mr. Barnes and his friends, of the chief matter in dispute. They constantly plead, that all the difference between him and his opposers lies in some "minor points," and some peculiarity of manner in expressing his opinions. The entire review of the Spectator proceeds on this basis. He endeavours to show that Mr. Barnes differs from his opposers, not in substance, but only in words; and this is the favourite representation of the whole party throughout the country. "Why do we contend? We all think alike. Why should brethren differ about mere trifles, and different forms of expression?" Such, or similar, is their common language. The design no doubt is to impress the publick with the belief that the orthodox are formal bigots, who would break the peace of the church by making a brother an offender for a word. Thus they seek to destroy our influence with all who turn with disgust from a strife about words, and especially with those who know that orthodox opinions may exist without vital piety and practical godliness, and who think the former of little account when separated from the latter. Hence too the claim

* After a decision on a controverted point has been made by a religious body, and is published to the world, we regard it as a fair subject of remark; and if the decision affects important points in the Christian system, it may even be an incumbent duty publickly to commend or to censure it.

of this party to be the peculiar and exclusive friends of revivals of religion, and their endeavours to have it believed that the orthodox are real enemies to such revivals. Now we affirm that there is neither justice nor truth in any part of this representation. We affirm that not *minor* but *essential points* are the matter in dispute; for we believe that the doctrine of *imputation* is fundamental in God's revealed will; and this is denied *in toto*, by many of those whom we oppose. They avoid the very term, at least till they have told us that it is applicable only to something that is possessed before it is imputed. They deny not only the imputation of Adam's first sin to his posterity, but the imputation of the sins of believers to their surety Saviour, and the imputation of his finished righteousness to them, as the sole meritorious cause of their justification before God. If they dispute with us only about words, while their meaning is the same as ours, and they think that the whole dispute is useless and injurious, pray let them put an end to it at once, by using our words. We think the orthodox use of language on the subject is important; they say they do not; let them, then, give us a noble instance of concession, and restore the peace of the church without delay. No, the truth is, there is a radical difference of ideas and sentiments between them and us—a radical difference on the all important points we have mentioned; and we might go over the whole controverted ground, and show that their positions and ours are as opposite as any two points of the compass. A principal reason why this is not generally seen is, that they use the old orthodox terms, such as *atonement, justification*, &c., in a new sense of their own.

Now, we believe that sound doctrine in the fundamentals of the revealed system is of vital importance to practical piety—that men may have, as we see in the Romish church, great apparent zeal in religion, and yet be destitute of that which will save the soul. We, indeed, undertake not to say, what is the *maximum* of error that is consistent with salvation—this we believe belongs only to God. But we believe that all important error in religion puts the soul in jeopardy; and that it is, therefore, a sacred duty of Christian charity to oppose it; and thus to endeavour to save our fellow sinners from its dangerous influence. We dissent, therefore, from the Spectator's declaration that "we are all devoted to the same great cause of evangelical truth and holiness." We do indeed most firmly believe that *the connexion between truth and holiness is inseparable;* and the reason why we have some zeal in this controversy is, that we think evangelical truth, in some of its vital parts, is perverted and set aside by our opponents; and that if the influence of their errors on practical holiness is not apparent at once, it will before long be seen and felt in the most sensible and lamentable manner. To real revivals of religion we claim to be better friends than those who reproach us as their enemies. At this hour—thanks, unspeakable thanks, to a gracious God! —there are in the Synod in which Mr. Barnes was censured, and in which the favourite doctrines of the Christian Spectator are abhorred, and notwithstanding his intimation that our opposition to his notions would check these displays of divine mercy—such revivals of religion as we never before witnessed, and such as are not exceeded in power and in the happiest influence, in any part of our country; and there are those who hesitate not to suggest the thought, that God may have vouchsafed this unspeakable favour *at this time*, as a testimony of his approbation of the firm stand we have taken, in support of his truth against

those very errors to which we have now referred.

The Spectator, after showing, as he thinks, the fearful responsibility of the opposers of Mr. Barnes, in causing "a sacrifice to an immense extent of some of the dearest interests of the Redeemer's kingdom, both at home and abroad"—at home, for example, in the revivals of religion just noted—immediately adds, "We state the subject thus strongly because any one, we suppose, understands that the case of Mr. Barnes is not that of an individual merely. The real question at issue is, *whether New England Calvinism shall any longer be tolerated in the Presbyterian church of this country.*" Yes, truly, we do "understand that the case of Mr. Barnes is not that of an individual merely." This is just what we have always said. His case is identified with the New Haven school of Theology, and with the doctrines of the Spectator, to which he is known to be a favourite contributor. He and the Spectator are so much one, that if you touch one you touch the other: of which the review before us affords palpable evidence. We also understand very well, that there are a considerable number in New England, and we fear not a much less number in our own church—some who have emigrated from the east, and some who, without emigration, have drank from the streams that flow from the fountain opened there—who symbolize and fraternize—some perfectly, and some not perfectly but prevalently—with the Christian Spectator and his associates. These all had such a fellow feeling with the case of Mr. Barnes, that they determined to exert all their force, and did exert it at the last General Assembly, and with a measure of success, to shield him from censure.

But we have a few words to say more particularly about "New England Calvinism," and whether it "shall any longer be tolerated in the Presbyterian church of this country." Here we believe, as we have intimated in another place, is the origin of the rumour circulated far and wide, that the Old School Presbyterians are hostile to the whole Theology of New England, —a rumour credited, we suspect, pretty generally in New England, and to some extent in the Presbyterian church, by those who have not been informed as to the true state of facts. In our present number we have already said something to correct the false impression that has been made, and we shall now take the liberty to say something more—Our readers will forgive us the use of a little repetition. "New England Calvinism," then, —be it known to those who do not already know it—is of two kinds. One kind is that of Edwards, and Bellamy, and Dwight, with a tincture of Hopkinsianism, and perhaps with some other immaterial modifications. The men of this class we regard as *real* Calvinists, differing from us in some particulars, not regarded either by them or by us as the ground of any alienation. The second class of Calvinists—for they insist on being so called—consists of those who hold the system of the Christian Spectator, and of which we have already said enough to give a general view of its distinguishing features. Now the Calvinists of the first class in New England, think of those of the second class very much as we do. This is proved by a number of publications, in which the errors of Dr. Taylor and his associates are exposed, and the unspeakably dangerous tendency of their principles is set in a true and strong light. The *quasi* Calvinists, however, have a talent of showing, or of endeavouring to show, that they do not disagree either with their opponents in New England, or with the writers of the Biblical Repertory at Princeton, or with the Christian Advocate himself—although they publish pieces of no ordinary length and number, to prove how exceed-

ingly erroneous we all are, in points of Theology of the highest importance. Still, however, by their talent of showing that every thing agrees with every thing, they maintain that *we* think very nearly, if not exactly, as they do. They have really reminded us of the scene in Swift's Tale of a Tub, in which, if we rightly remember, Lord Peter undertakes to prove to Martin and Jack that a Sir-loin of Beef is a loaf of brown bread; and in all seriousness we think that their system and ours differ as widely in their nature as beef and bread, and considered as food for the mind, infinitely wider.

Identifying themselves, then, with the real Calvinists of the east, with whom they are in controversy, the Spectator asks in behalf of himself and his associates, "whether New England Calvinism shall any longer be tolerated in the Presbyterian church?" We answer that New Haven is in New England, and that the Calvinism of that fountain, if our wishes could prevail, should not be tolerated;* that is, should not escape merited ecclesiastical discipline in the Presbyterian church; because we conscientiously believe it to be no Calvinism at all, but a miserable compound of Pelagianism and Arminianism, with a dash only of Calvinism, mixed up with the chief ingredients, disguising their real character. This system, however, we grieve to say, is not only tolerated but adopted, to a considerable extent, in the Presbyterian church. Whether it will ultimately prevail in its conflict with the orthodox faith of this church, remains to be seen. Our hopes and prayers are that it may not. But as to the real Calvinism of New England, that of the first class we have mentioned, it is not and never was treated with hostility, by the orthodox part of the Presbyterian church. We not merely tolerate it, but sincerely love many of those who have adopted it; and regard them as coadjutors in contending earnestly "for the faith once delivered to the saints." If such sentiments as they hold were those only that had come among us from New England, the whole of the existing controversy *on doctrinal points*, would have been avoided. Our peace has been disturbed by the doctrines, and teachers, and pupils of the New Haven school, and by nothing else—unless it be by a leaven of Emmonism in a small part of our church: and now they cry peace, peace, and want to know if the Calvinism of New England will be tolerated in the Presbyterian church. The question, as asked by them, is put *invidiously*. They try to represent themselves as one with the real Calvinists of the east, with whom they are in direct and earnest collision, and then inquire if we mean to be intolerant to the whole. We answer—No; but we certainly will not symbolize with you.

(*To be continued.*)

* We abhor every species and degree of the interposition of the civil power, in matters of religion, and all infliction of pains and penalties of a temporal kind, even on the grossest heretics. Whether the Spectator used the equivocal word *tolerated*, ad captandum vulgus, or to catch those who might formally answer his question, or both together, or neither the one nor the other, he can better tell than we. We choose, however, to be explicit.

Literary and Philosophical Intelligence, etc.

Apples of Sodom.—Every reader, has heard of the apples of Sodom, a species of fruit which, extremely beautiful to the eye, is bitter to the taste and full of dust. Tacitus, in the fifth book of his history alludes to this singular fact; but as usual in language so brief and ambiguous, that no light can be derived from his descrip-

tion, *atra et inania velut in cinerem vanescunt.* Some travellers, unable to discover this singular production, have considered it merely as a figure of speech, depicting the deceitful nature of all vicious enjoyments. Hasselquist regards it as the production of a small plant called *Solanam melongena*, a species of nightshade, which is to be found abundantly in the neighbourhood of Jericho. He admits that the apples are sometimes full of dust; but this, he maintains, appears only when the fruit is attacked by a certain insect, which converts the whole of the inside into a kind of powder, leaving the rind wholly entire, and in possession of its beautiful colour. Mr. Seetzen, again, holds the novel opinion that this mysterious apple contains a sort of cotton resembling silk; and, having no pulp or flesh in the inside, might naturally enough, when sought for as food, be denounced by the hungry Bedouin as pleasing to the eye and deceitful to the palate. Chateaubriand has fixed on a shrub different from any of the others. It grows two or three leagues from the mouth of Jordan, and is of a thorny appearance with small tapering leaves. Its fruit is exactly like that of the Egyptian lemon, both in size and colour. Before it is ripe, it is filled with a corrosive and saline juice; when dried, it yields a blackish seed, and may be compared with ashes, and which in taste resembles bitter pepper. There can be little doubt that this is the true apple of Sodom, which flatters the sight while it mocks the appetite.—*Edinburgh Cabinet Library.*

Atmospherical Phenomena in Europe.—We learn from a London paper, that in the two first weeks of August remarkable appearances were repeatedly presented in the sky, in different parts of the middle and south of Europe.

At Madrid, between the 4th and 8th of August, an extraordinary brightness appeared in the west after sunset, which enabled persons to read in the streets, yet the evenings were very cold, and sometimes cloudy. Different accounts from Berlin, Geneva, Rome, and Odessa, in general concur in similar representations. A letter from Odessa says:—

"Contrary to all precedent, we have had nothing but continued rains ever since the winter and up to the middle of July. Dry weather then came on, and lasted until the seventh of August; but, during this interval, every night brought with it an unusual vivid brightness in the sky, apparently rising from the northwest; it was so intense as to occasion many whimsical blunders against time and punctuality. On the night of the 4th, indeed, it was so brilliant, and lasted so long, that you could read the smallest print at midnight. The rain renewed its visit on the 8th; the next day the sky was overcast, and the sun was shrouded with a scarcely perceptible vapour, which stripped it of its rays, and gave it an appearance precisely similar to the moon, only that it had a tint approaching to violet.

For some moments a large black spot was observed in its centre, and here and there vertical shadowings, which seemed to chase one another across its surface. This phenomenon lasted during the whole of the afternoon, and the sun took leave of us without having once given token of his accustomed splendour." A resident at Madrid likewise mentions that between the 4th and 8th of August, and after sunset, so extraordinary a degree of brightness rose from the west as to enable men to read in the streets, nor did this luminous appearance seem at all affected by the clouded state of the heavens. The evenings, he adds, were pinchingly cold.

Tortoise Shell.—At San Blas, on the coast of Darien, there is a small settlement of Indians, established for the sole purpose of taking turtle. It is under the management of three English, two American, and three Columbian traders, who make a great profit—the average value obtained per year being $28,000. It is stated as a curious fact, that the handsomest and most valuable shell is taken from the animal while alive, the beauty of the shell becoming less after the animal is dead.

Indigo.—The Tallahassee Floridian says that the Indigo plant is found in abundance on the pine lands in that territory. It grows very luxuriantly, frequently attaining the height of six or eight feet. The paper supposes that the culture of the plant might become as profitable as that of sugar or cotton.

Female Education.—Vocal music should never be neglected in the education of a young lady. Besides preparing her to join that part of public worship which consists in psalmody, it will enable her to soothe the cares of domestic life; and even the sorrows that will sometimes intrude into her own bosom may all be relieved by a song, where sound and sentiment act upon the mind. I here introduce a fact which has been suggested to me by my profession; and that is, that the exercise of the organs of the breast by singing, contributes very much to defend them from those diseases to which the climate and other causes exposes them. The Germans are seldom afflicted with consumptions, nor have I ever known but one instance of spitting blood among

them. This I believe is in part occasioned by the strength which their lungs acquire by exercising them frequently in vocal music, for this constitutes an essential branch of their education. The music master of our academy has furnished me with an observation still more in favour of this opinion. He informed me that he had known several instances of persons who were strongly disposed to consumption, who were restored to health by the exercise of their lungs in singing. —*Dr. Rush.*

Sleep.—Few of our readers, perhaps, are aware that the human body falls asleep by instalments. According to M. Cabanis, a French physiologist, quoted in a late number of the Quarterly Review, the muscles in the arms and legs lose their power before those which support the head, and these last sooner than the muscles which sustain the back; and he illustrates this by the cases of persons who sleep on horseback, or while they are standing or walking. He conceives that the sense of sight sleeps first, then the sense of taste, next the sense of smell, next that of hearing, and lastly that of touch. He maintains, also, that the viscera fall asleep one after another, and sleep with different degrees of soundness.

Endicott Pear Tree.—The famous pear tree, planted by Gov. Endicott, in 1628, (203 years ago,) on his farm in Danvers, then a part of Salem, has this year borne three bushels of pears. Their species is *bonchretien.* This tree has survived many generations of men, and is almost the only *first settler* remaining.

Speaking Pipes.—The mainmast of the Briton is fitted with a tin pipe, for the conveyance of the voice in boisterous weather from the quarter-deck to the maintop. The pipe is about one inch in diameter. It was a proposition of Mr. Parsons, of this dock yard.—*Hampshire Telegraph.*

The Rattle-snake.—Dr. Harlan exhibited the following experiment to Capt. Basil Hall, and some gentlemen. He severed the head from a rattle-snake, and afterwards grasping the part of the neck adhering to the head, with his thumb and finger, the head twisted itself by violent movements, and endeavoured to strike him with its fangs. Afterwards a live rabbit was presented to the head, which immediately plunged its fangs into the rabbit very deep. Dr. H. then asked Capt. Hall to take hold of the tail, which he had no sooner done, than the headless neck bent itself quickly round as if to strike him. This last movement may be attributed to muscular habit.

Religious Intelligence.

FOREIGN.

As the nature of our work does not permit us to give many details of Foreign Missions, we are always glad when we can find a condensed account, known to be authentick, of the state of a mission in a particular foreign region. Such an account is the following, prepared by the London Missionary Society, and published in the Missionary Chronicle, for September last. The Mission at Batavia is a central one, from which missionaries go, as the following narrative summarily states, to several of the islands in the Indian ocean. As our own seamen often go to Batavia, it is pleasing to observe, that they may there have the opportunity, at least occasionally, of attending on the preaching of the gospel. The prospect of bringing the Malays under the influence of evangelical truth, is indeed interesting, in a variety of respects. It may be the means of saving many lives of Europeans and Americans, as well as of bettering the temporal condition and saving the souls of this ferocious and murderous race of men.

BATAVIA.

The mission at Batavia was commenced in 1814; the immediate object being the dissemination of the knowledge of Christianity among the Malays and Chinese; more particularly the Chinese settlers in Java, whose number was, at that time, calculated to be about 100,000. The Chinese New Testament, translated by Dr. (then Mr.) Morrison, furnished the means of forthwith making the proposed attempt among the latter: while the excellent character of Governor Raffles, and the liberal spirit of his government, were a pledge that he would afford protection to the missionaries, and, to the utmost of his power, promote their benevolent

efforts. We scarcely need to add, that this expectation was afterwards fully realized.

The restoration, however, of Batavia to the Dutch, by the treaty of 1815, allowed Governor Raffles but a comparatively brief opportunity of manifesting, on the spot, his favourable disposition towards the mission; but while the missionaries, on the return of the Dutch authorities, had to lament his departure, their regret was alleviated by the promise of his successor, Baron Van der Capellen, of countenance and aid to the mission, which he subsequently fulfilled. It may not be improper to add, that Sir Stamford Raffles, after his appointment as Governor of Bencoolen, &c., which subsequently took place, had many opportunities of showing favour to the missionaries, and promoting their object, which he did with the enlightened zeal of one who felt that, independently of the sublime hopes it inspires, and the eternal benefits it confers, Christianity was, as to its political and civil results, the best boon that he could impart to mankind.

At an early period of the mission, many pleasing evidences were afforded of its beneficial influence. The preaching of the gospel by the missionaries was made useful to many of the Dutch residents; an Auxiliary Missionary Society was formed at Batavia—while the Chinese New Testament, Mr. (afterwards Dr.) Milne's *Chinese Magazine* and tracts in that language, were circulated, with much benefit to the Chinese, some of whom were induced to tear down from the walls of their houses the symbols of their idolatry.

The mission has been subsequently prosecuted with various measures of success, particularly as to the preparation and practical application of means. Indeed, it is in this latter point of view in which, for some considerable time, the effectiveness of missions, in these regions, and in various other parts of the world, must be appreciated, rather than by the number of heathens who actually turn from their idols, and openly profess themselves disciples of Christ. A system of well-adapted means and instruments is brought into operation, which, with the divine blessing, is calculated to awaken a useful curiosity—to shed a portion of light into the mind—to soften antipathies—to dissolve prejudice—to produce confidence in the missionary—to open between him and the heathen a more friendly and beneficial intercourse—to secure, on the part of the latter, a more serious attention to his addresses, and a more candid perusal of the books which he may put into their hands. All this (as bearing in its results on the great object in view) cannot but be regarded as a highly important preparatory process; while we are warranted to cherish the most unshaken confidence and expectation that, in due time, if we faint not, we shall reap the spiritual fruits to which we look forward, and reap them abundantly.

The means which have been brought into active operation, in connexion with the mission at Batavia, are the preaching of the gospel to the Malays, Chinese, and English—the distribution of the Scriptures, magazines, tracts—the institution of schools—discussions with the better-informed among the heathen—conversations with, and occasionally addresses to, the people in the bazaars, in their shops, in the streets, and by the way-side—to the patients in the hospitals, and the convicts in the jails—also in a dispensary, connected with the mission, where medicine for the body, and instruction for the mind, are both gratuitously imparted—and, lastly, to English and American seamen on board vessels in the harbour.

Great reluctance has generally been manifested by the people, by the Chinese particularly, to assemble, as a congregation, in a place of worship. The missionary, therefore, has endeavoured to make up for the want of opportunities to preach to large and stated assemblies, by frequently addressing small and casual auditories; while experience and observation have led to the conclusion, that the disinclination of the Chinese to attend Christian worship arises less from a bigoted attachment to their own superstitions, than from an indifference to all religion whatever.

Beside a very extensive dispersion of the Scriptures, in Chinese and Malayan, between 100,000 and 200,000 of books and tracts, in various languages, the larger number printed at the mission press at Batavia, have been dispersed abroad in various regions, embracing China, the Malayan Peninsula, and many of the islands of the Indian Archipelago.

The books of the mission circulated among the heathen at Batavia are ascertained to be frequently read, and to form topics of conversation and discussion among themselves when the missionaries are not present; and there is ground to hope that the moral leaven has begun to work among the heathen population there, which, in process of time, will leaven the whole lump. The Malays, in particular, now manifest an eagerness to obtain books and tracts. Those only who are aware of the great repugnance of this people to hold intercourse with Europeans—their deadly prejudices, as Mohammedans, against Christians, and the determined mind with which they turn a

deaf ear to religious instruction—rejecting a tract as they would avoid infection—can alone appreciate fully the extent and importance of this change. The change itself is attributable, in part, to the relaxed prejudices and more liberal views of the natives themselves; but the missionary who announces the change, "would fain hope that it has been brought about by the powerful interference of the Almighty Saviour in their behalf, working by his providence and spirit."

The Chinese schools, in which the number of scholars has fluctuated between 50 and 100, have exhibited pleasing evidence of improvement in the attainment of Christian knowledge, and of its effect in impressing their minds with the folly of idolatry. After many abortive efforts, a Malay school has been, at length, established under the superintendence of the mission.

Latterly, the desire among the people to obtain Christian instruction has much increased. The distribution of tracts among the Malays is represented as unprecedented, and the attendance, both of Malay and Chinese, on public worship, has been more encouraging than at any antecedent period since the commencement of the mission. The Malay congregation, in particular, has greatly increased, so that, including the children in the schools, and the people resident in two or three, more or less distant and populous villages, the number of natives now regularly brought under Christian instruction amounts to about 500, exclusive of those who are occasionally addressed in the bazaars, in the shops, and by the way-side; and it is with much satisfaction, we add, that, among both Chinese and Malay, respectively, a few instances have occurred of decided conversion to God.

The missionaries at Batavia have not confined their labours to that city and its vicinity, but have repeatedly visited distant parts, embracing other large towns in the island of Java; sometimes extending their tours to places more remote, including the western coast of the Malayan Peninsula, Borneo, and Balê, preaching the gospel and distributing the Scriptures, and in many places never before visited by a missionary.

Such are some of the particulars connected with the history of the Society's mission in Java, which call for the gratitude of the Society, and encourage its Directors to prosecute its undertakings there, in the firm hope that, notwithstanding the formidable character of the difficulties which stand in the way of missionary operations in this part of the world, the Gospel will, at length, extend its triumphs, and dispense its blessings, not only in Java, but in all the islands and regions round about.

Let us then pray that the impediments to the spread of the Gospel in pagan countries may be speedily removed, and a still more influential blessing attend the labours of the missionaries at this station in particular, and at all other stations where evangelical ministers of the cross faithfully labour in that capacity: and remember in our supplications, both in regard to himself and his brethren in the work, the following request of our brother at Batavia, Mr. Medhurst, contained in a letter lately received from him, and with which we shall close the present paper.

"I greatly need your prayers, and those of all God's people who are interested in the welfare of missions, that the flame of piety and zeal may be kept alive in my heart; that I may see the vast importance of my work—the awful danger of leaving souls to perish around me, and the immense responsibility which lies upon me to labour while it is called to-day; because the night cometh in which no man can work."

Our readers have heard much of the Cholera, and the following is descriptive of some of its effects at St. Petersburgh, during the last summer. It reminds us, and will remind some others, of similar scenes, witnessed by themselves in former years, when the yellow fever desolated the city where we write, and other cities and towns of our country. But our chief motives for republishing it are, the fervent piety it breathes, the true Christian magnanimity it exemplifies, and the instructive remarks with which it is concluded.

PETERSBURGH.

Extracts of a Letter from the Rev. R. Knill, dated Petersburgh, July 20, 1831, addressed to the Directors.

HONOURED AND BELOVED,—The dealings of our heavenly Father with me for the last few weeks, have been peculiarly solemn! Tears have been my meat day and night. My wife, and myself, and our children and servants have been brought very low, and two of my darling children are numbered with the dead. These trials came upon us so rapidly, that I was struck dumb! I was overwhelmed! my flesh

trembled for fear of his judgments, yet my heart cleaved to him as my God, my Father, and my friend.

My mind is now regaining its tranquillity, and my poor frame is daily recovering strength, and I feel that it would be a relief to write to you. I shall therefore give you a distant view of the scenes through which we have passed.

A little before brother Swan left us we received three hundred roubles from our dear friend J. D. Lewis, Esq for the express purpose of procuring a summer residence in the country—and thither my wife and children repaired on the 26th of May, O. S. I stopped a few days with them now and then, as circumstances permitted, and found it very invigorating after the busy scenes of a long winter.

On Wednesday, the 17th of June there was a great alarm in the city on account of the *cholera*. It was reported that the city would be shut, and a cordon placed round it. Three families near us immediately returned to town, that they might procure medical aid if needed, &c. My duty was plain as it regarded myself. I ought to be with my flock; but it was not so plain respecting my family; for it is a serious step to take a family in full health into a place infected with disease. We thought and prayed much on the subject; and, on Thursday evening, I addressed a few friends from these words, "I beseech you therefore by the mercies of God, that ye present your bodies a living sacrifice acceptable unto God, which is your reasonable service." We then committed ourselves into his gracious hands, and determined not to be separated from each other, but to go and try to do what we could for the honour of God and the benefit of our suffering fellow creatures.

Friday the 19th we returned to town. The disease was going on with its ravages; but nothing particular happened among our friends until Wednesday the 24th, when Mrs. Dixon, one of our earliest friends, was attacked, and was soon thought to be dying. I went to see her, and took, as I thought, my last farewell—but she is now recovered.

25th. My dear little Joseph was seized with convulsions. These are alarming at all times, but were rendered peculiarly so at present. But this was not enough. God had more in reserve to exercise our faith and patience, and love and resignation. About midnight Mr. Venning's steward sent us word that he was seized with cholera, and intreated us to come to him. We ran—and after consulting for a few minutes what should be done, I hastened for a doctor, and found one who administered immediate assistance and relief. By the prompt assistance afforded to this man his life was preserved. Indeed, in almost every instance where *immediate* aid could not be procured the patient died I remained up all night to watch, lest the malady might take any sudden change. This, together with the circumstances of my dear suffering child, greatly affected me. But I was not permitted to rest, for early on Friday, (26th) a note came from Mrs. Chapman, the excellent mistress of our Lancasterian school —written with her own hand, saying that she was very ill. Our friends, Mr. Gillebrand, and Mrs. Merrielees, immediately went to her and procured for her all possible assistance—but alas! it was of no avail. This was a dreadful day in St. Petersburgh. Among the hundreds of people who were attacked with cholera, I never heard of one who recovered. A kind and excellent doctor came home at night and wept like a child—every one whom he had visited that day died under his hands. Dear Mrs. Chapman left a delightful testimony. She rejoiced in God her Saviour. On Saturday morning at four she expired. Dear Mrs. Gillebrand took her little orphan daughter to live with them. In the afternoon I performed the funeral service, and, together with the members of the School Committee, accompanied the body to the ground expressly appointed for persons who died of cholera. Here the scene was truly awful. Numerous coffins were resting, some on carts and others on the ground, waiting till graves could be dug for them. We procured two men to dig a grave for our friend, and we saw her committed to the dust, in sure and certain hope of a joyful resurrection to eternal life. Little did I then think that her grave would soon be opened to receive one of my sweet boys—but so it came to pass.

About ten in the evening I returned from the funeral and found my wife unwell. This was Saturday night. My next business was to go in search of a doctor, and happily met with one at home. He ordered bathing, bleeding, &c. This kept me up all night. A dear Christian friend watched with us. It was a good preparation for the pulpit, as far as it respected the *subject*, but it exhausted my strength. Our morning service was thinly attended. Some were sick, others were watching, and others were afraid to venture out. My text was "Blessed is that servant whom his lord when he cometh, shall find watching." It was my last text; and I have often thought since, that I should never preach again. Monday passed over pretty peacefully; but on Tuesday, the 30th, my little Joseph was seized with symptoms nearly resembling cholera, yet we fondly thought that chil-

dren were exempt from the malady. The night came on, and the child grew worse. It was a night long to be remembered. It was spent in watching and prayer. The dear little fellow frequently said, "I thirst;" and I believe he never repeated it but I thought of the Redeemer and his agonies, and drew comfort from his dying love. At four the following morning, when the child appeared to be dying, I called my wife into the adjoining room, where our other two boys were sleeping, and we kneeled down together, and once more gave up ourselves and our offspring to the Lord, committing in an especial manner the spirit of our Joseph into the Saviour's hands. Ah! dear fathers and mothers, who have been bereaved of your children, *you* will understand what were our feelings. And now, while we stood in silent waiting, to see the child expire, another wave was preparing to roll over us. A sound from another quarter pierced our hearts—"Johnny is seized." This seemed like a sword in our bones. I hastened to a dear friend, Mr. Ropes, from America, who was now staying with us, and begged him to arise and help us. Two doctors came. My wife, and servants, and friends were employed in bathing, rubbing, blistering, &c., this lovely boy, while I was left to watch and weep over the other dying child. The cholera made dreadful havoc on John. He seemed death-seized, and amidst tears, and sighs, and groans, and efforts of no common kind, he sunk into the arms of death before noon. So rapidly did death execute his commission! In the evening our friends conveyed his body to the cholera-burying ground, and placed him in Mrs. Chapman's grave. "Glory be to God! Glory be to God! Glory be to God!" were the only words which my wife and myself could utter when we saw ourselves so suddenly bereaved; and I hope these will be the burden of our song through the ages of eternity.

My heart sinks at the recital, but I must go on. At this moment, when we needed every assistance, our servant man became alarmed and requested his wages, that he might go to his family in the interior; and I was actually compelled to dismiss him at the very time when the undertaker was putting my darling John into his coffin. Thus wave after wave rolled in upon us, redoubling all our woe. But this was not all. As soon as the corpse was carried out of the house, my beloved wife, who had rallied all her strength to nurse her lovely children, immediately sunk, and was confined to her bed for several succeeding days. I felt amazed and bewildered, and threw myself on my couch, to compose my troubled mind for a few minutes, but another wave was preparing! I had scarcely laid my head on the pillow, when a person came and roused me with "Your kitchen maid is attacked with cholera." "Is it possible," said I; "Is it possible?" I really trembled. There was no time for reflection. If I thought at all about any thing beyond the present moment, it was this, "Surely God is going to make a short work of it with us: but we shall not be lost, for He is our God." We ran to the kitchen and found the woman suffering, and gave her powerful medicine. Two doctors were called in: and I rejoice to add, she is now convalescent.

My house was now in complete confusion and distress. One child dead—another in the agonies of death—my wife confined to her bed—and one servant also sick in bed.

The next morning, dear Mrs. Merrielees took our eldest, and now only child, to reside with them.

On Saturday, about mid-day, our sweet little Joseph expired; and in the evening our friends carried him to the grave, where he rests with his dear sister—our first born. I was now unable to support any longer, both body and spirits were exhausted—I took to my bed also, and was much afraid of cholera, though it was checked at the commencement, and was not permitted to prey upon me. As my dear partner and myself lay bemoaning our afflicted state, and endeavouring to comfort each other with the consolations of the gospel, we looked around and rejoiced to see our pious nurse still spared to us. But, as if to complete the scene of our distress, about midnight this faithful servant was also seized. Now the house was turned into a hospital; and we were thrown into the hands of strangers.

Thus, in the course of ten days, my happy, healthy family, were shattered in pieces; and we are now attempting to repair the wreck against another storm. When *that* will come God only knows.

During this short sickness we have had seven doctors; as we were happy to call in the first we could meet with. Three silent Sabbaths have been our portion. This has grieved me, but we cannot resist the will of God. I believe that the best relief for a preacher with an *afflicted mind* is *to preach*, but the duty of a preacher with an *afflicted body* is *to be quiet*, for by attempting to preach when he is unable, he may injure his usefulness through all his future days. On this plan I have acted. We are now in the country, but I hope to be able to preach next Sunday.

The scenes which I have attempted to describe, seldom fall to the lot of one man. In reviewing them I tremble and rejoice.

There is much in them to make me tremble, but I also behold many things to call for my loudest praises

1. I believe that, from the beginning of our distress until now, we have not uttered a rebellious word, nor cherished one murmuring thought. We have felt, and felt deeply; but we have been wonderfully supported, and strengthened, and comforted. The High and Holy One has not forsaken us, no, not for a moment, and we can recommend Him to all future sufferers, as a very present help in time of need.

2. None of our particular friends who live near us were afflicted, and they were incessant in their attentions, night and day. Had they, or their families, been sick, they could not have attended to us, and then we knew not where to look for help.

3. It was a great mercy that we could procure people to work for us in the room of our afflicted servants. If the people had taken the alarm, as we were afraid they would, then no one would have come near us, and we should have perished alive. Oh, if the Lord had continued his strokes only a few days longer, we can easily perceive how deplorable our situation would have been.

4. It was very consoling to us that two of our spiritual childen, good Mrs. Mickleson, who sold her watch to buy Bibles for the Finns, and our pious nurse, were enabled to perform the last kind offices for our John and Joseph.

5. Though we know of no other family who have been afflicted like ourselves, yet we do not view it as a mark of the Almighty's displeasure. Whom the Lord loveth he chasteneth, and we bless him for his fatherly chastisement. May it make us more than ever the partakers of his holiness: "Every branch in me that beareth fruit he pruneth it."—He has pruned off two boughs from us at a stroke, but our prayer is that it may render us more fruitful. It *became* the Moral Governor of the world, to make the Captain of our Salvation perfect through sufferings, and we hope and pray that our sufferings may be so sanctified as to render us fitter instruments for bringing many sons unto glory. Pray for us, dear fathers and brethren. Pray that this may be the happy result of the Lord's dealings with us. Amen.

I have many friends to whom I am greatly indebted, and to whom I wish to write, but I am not able to do it; yet I feel that we need their sympathy and their prayers, which I am sure they would not withhold if they knew our situation. May I beg you, therefore, to insert this letter in the *Missionary Chronicle*, and believe me, your afflicted and affectionate fellow-servant,

RICHARD KNILL.

[*Missionary Chronicle for Sept.*

From the Boston Recorder.

ABYSSINIA.

The following extracts of letters from Messrs. Gobat and Kugler, of the Church Missionary Society, though not of so late a date as those published in the Recorder of July 20, will be read with interest. The letters here quoted were delayed on the way from Egypt. This is a very important mission, and seems now to be far more promising than was expected.

At Bechat, Mr. Kugler writes:

"I had a very interesting conversation, for about three hours, with an old Priest, who understood the Ethiopic. We read together the third chapter of the Gospel of St. John. Having proved that baptism was not in itself regeneration, I went on to argue that neither their fasts nor their alms could effect this new birth which is absolutely necessary to salvation. The Priest had always something to say too; but he was very modest, and did not speak a word against passages of the Gospel, though they were always very pointedly against him. He tried, repeatedly, to bring in the authority of the fathers; but I declared that the Gospel was the foundation of the Christian Faith, and this foundation was strong enough by itself, without any human support. I then read with him the conclusion of the sermon on the Mount: *He who hears these words and keeps them, is like a man who builds his house upon a rock, &c.* I added, that we endeavoured to act according to the word of Christ; and said with feelings of compassion, that the Christians in the east had forsaken that sure foundation, the Word of God, observing now the doctrines of men; and their faith was therefore standing on sand. The Priest could say nothing against these truths, as I had always passages of the Gospel ready in proof of my words. In conclusion, I exhorted him to teach the people what he understood, from the Gospel; and showed him how guilty he would stand at the bar of God in case of neglect. He heard this without saying a word. This conversation confirmed him in the idea that I was a Priest; and he asked absolution from me, before he left. The term used here, in giving absolution, signifies, to open, to loose. I therefore asked who had bound him. He then turned to me, asking whether I would not absolve him. I told him that if he had an idea of having offended me, I could assure him that it was not the

case; but with regard to the absolution, it must be obtained from God, in Jesus Christ our Mediator."

The following extracts show the encouraging reception of the Missionaries by Sebagadis, the Ras, or Chief of Tigre, and their subsequent prospects:

"Sebagadis was exceedingly glad to see us, and received us with greater warmth of love and regard than we ever expected. We entered his house on the 15th of February: the breakfast was ready before him, to which we were invited. Sebagadis sat on a sofa; and a carpet was spread on the left side, for us. The conversation commenced after breakfast, with questions. We were asked on what errand we were come to Abyssinia. We replied, "We are come to see the country, to get better acquainted with the people; and knowing the ignorance of the Abyssinians, we should like to instruct them in some branches of useful knowledge." We at the same time stated to Sebagadis, that we were not come to Abyssinia merely for eating and drinking; but that we and our friends at home had the welfare of Abyssinia at our hearts many years since, and that we now should like to try what we can do in behalf of the welfare of Abyssinia. Sebagadis was much pleased with our statement; and having informed us of his descent from Solomon by Menelik, he called us his brethren.

"Mr. Kugler asked leave to have a private conversation with Sebagadis, which was granted. Mr. Kugler informed Sebagadis that he wished to know his principal residence, having a desire to remain near him. Sebagadis replied, that he liked four places in his dominions besides Adi-Grate; and that he would go himself with Mr. Kugler to see those places, give him his choice of one of them, and then he, Sebagadis, would make that place his own residence. Mr. Kugler also mentioned, that, as he was very fond of instructing young people, he should like to have five or six boys with him, whom he could teach the English language, &c. The answer of Sebagadis was, that these people were very ignorant, and he should be very glad to have them taught useful things; and added that Mr. Kugler should have such boys.

"A principal object of Mr. Gobat's going to Gondar, at so early a period after his arrival in Abyssinia, was to distribute the Amharic Gospels in Amhara. Sebagadis gave Mr. Gobat one of his chief men to conduct him safely."

Under date of July 10th, Mr. Kugler writes—

"My principal employment, hitherto has been the study of the Tigre dialect. I have at present but little hope of finding a good Translator until I have instructed some for this purpose. All whom I have heard translate with Sebagadis, and those whom I have tried for myself, have no idea of a correct translation, even if they understood the Ethiopic pretty well. They cannot help adding a good deal of their own talk to their text; so that their translating is rather commenting on their subject.

"I shall commence my instruction with four scholars, two boys and two men; but I think this small number will gradually increase. I shall soon have finished a Spelling Book in Tigre. I have read much of it to my people, and they understand it well. The contents are, 1. A translation, in part, of those school-books I took with me from England; 2. Observations on some bad habits which are general amongst the people; 3. Conversations; 4. Prayers.

"Mr. Aichinger has also undertaken the building of a church in the European style, at the request of Sebagadis; he is to begin the work after the rain. Perhaps this protected church will become mine for preaching the Gosopel in. I have already commenced translating a chapter of the Gospel of St Luke into Tigre, for my people on Sunday."

The Treasurer of the Trustees of the General Assembly of the Presbyterian Church, acknowledges the receipt of seventy-eight dollars and seventy-two cents, from the Rev. Dr. E. S. Ely, on account of his subscription for the Professorship, to be endowed by the Synod of Philadelphia, in the Theological Seminary at Princeton, New Jersey, - - - - - - - - - - - - - - $78.72.

View of Publick Affairs.

EUROPE.

We have seen no later dates of intelligence from Europe than of October 25th from Liverpool, of the 24th from London, and of the 21st from Paris.

BRITAIN.—The Reform Bill which had been before the House of Commons for some months, was passed, by that house, on the 22d of September, by a majority of 109

votes; and on the same day was carried up to the House of Lords by Lord JOHN RUSSELL, Lord ALTHORP, and more than one hundred members of the lower house. It was not long in being disposed of in the House of Lords. On the 8th of October, after a warm debate, in which Lord Chancellor Brougham is said to have outdone all his former outdoings, in defence of the Bill, and Lord Grey to have spoken in its favour with unusual power and eloquence, it was, notwithstanding, rejected by a majority of 41 votes. The Archbishop of Canterbury, with most of the other bishops, and Lords Lyndhurst and Eldon, with many of the other law lords, opposed the Bill. It is said that the ancient nobility were generally in its favour, and the more recent nobility generally opposed to it. There were, however, many exceptions to this statement, in both classes. Great excitement was immediately occasioned in London by the rejection of the Bill. The unwelcome tidings flew like lightning in all directions, and meetings and mobs of the friends of reform, were numerous in every part of the country. The royal castle of Nottingham, belonging to the Duke of Newcastle, was secretly set on fire, and with the exception of the walls entirely consumed. Great excesses and tumults were witnessed in other towns. In London, the Lord Mayor, Sheriff, and city authorities, and followed by an immense concourse of people, estimated at 200,000, went in procession to present an address to the king—to approve of his past course, and to assure him of their readiness at every sacrifice to support him in it. The king received the address most graciously, and assured them of his "sincere desire to uphold and to improve the securities afforded by the constitution for the maintenance of the just rights of his people;" at the same time, he earnestly recommended to them to use all their influence with their fellow citizens "to preserve the publick peace from any interruption by acts of violence and commotion." The mob before this had pelted the Duke of Wellington with mud, and more seriously assailed the Duke of Cumberland and Lord Londonderry, both of whom were wounded, but not very seriously. It appears to be an object of great solicitude with the king and ministry, to keep the people from excesses. On occasion of presenting a petition to the House of Lords in favour of reform, a few days after the rejection of the Bill, the Lord Chancellor Brougham took the opportunity to speak on this subject, and to say "that one of the most certain and surest means of retarding reform, particularly the great measure of reform, which has so long occupied the attention of the country, is a breach of the publick peace." And in regard to this, speaking of the people at large, he said—"Such conduct, above all others, they must avoid if they wish the Bill to succeed. I tell them that Reform is only delayed for a short period: I tell them that the Bill will pass—that the Bill must pass—that a Bill founded on exactly similar principles, and equally extensive and efficient as the Bill which has just been thrown out, shall, in a very short period, become part and parcel of the law of the land." It was expected by some that the ministry would resign when the Lords rejected the Bill; but Lord Grey, the head of the ministry, and by whom the other members were nominated, took an early opportunity to declare in the House of Lords, that he would not resign, so long as his Majesty should request his services, and he thought he could be of use to his country. He has received a number of addresses, thanking him for this resolution. The House of Commons, on the motion of Lord Ebrington, passed a vote pledging that house to the renewed support of ministers.

On the 20th of October the Parliament was prorogued to the 22d day of November. On this occasion, the king went to the Parliament House, and delivered his speech in person, "in a firm tone, pronouncing the concluding paragraph with a very marked emphasis." The speech adverts to the length of the session, to the bills that had been passed, to the provision for the queen in the event of her surviving the king, to the state of the publick burdens, to the assurance received from foreign courts of friendly and pacifick dispositions, and then concludes in these words:—

"My Lords and Gentlemen,—In the interval of repose which may now be afforded to you, I am sure it is unnecessary for me to recommend to you the most careful attention to the preservation of tranquillity in your respective counties. The anxiety which has been so generally manifested by my people for the accomplishment of a constitutional reform in the Commons House of Parliament, will, I trust, be regulated by a due sense of the necessity of order and moderation in their proceedings.

"To the consideration of this important question the attention of Parliament must necessarily again be called at the opening of the ensuing session; and you may be assured of my unaltered desire to promote its settlement by such improvements in the representation as may be found necessary for securing to my people the full enjoyment of their rights, which, in combination with those of the other orders of the state, are essential to the support of our free constitution."

Both in going to and returning from the Parliament House, the king was cheered by an immense populace, in the most enthusiastick manner.

The subject of reform so engrosses the attention of the whole British nation, that the publick papers scarcely say a word on any other topick.

FRANCE.—In the early part of the last month the publick papers announced great excitement in Paris, and in other parts of France, occasioned by the supposed neglect of the French ministry to interfere effectually in behalf of the Poles. The ministry, however, were sustained in the Chamber of Deputies, by an overwhelming majority. Then the rejection of the Reform Bill by the British House of Lords, was the engrossing subject for a few days. At the last accounts, however, the French Chamber of Deputies, leaving other people to take care of themselves, had been for some time busily and quietly engaged in disposing of the momentous question of the Peerage among themselves. The result is contained in the following extract from a communication from Paris; and is the only important article of French news that we have to report.

"The Bill for the Reformation of the Peerage has been finally disposed of by the Chamber of Deputies. It is founded on the principles that the Peerage should endure for life; that the nomination of the Peers should exist in the crown, and that their number should be unlimited. On these clauses there were ingrafted no less than 30 amendments, proposing different modes of election, instead of the royal nomination, limiting the privilege of their legislative functions to terms of years, and restricting the number of members in the Chamber. Over all these proposed changes, the ministerial project triumphed. It proposed classes or categories of persons, to which the Royal choice should be limited; but these categories, like the categories of Aristotle, were so general as to include nearly every supposable individual to whom the favour of the crown could be extended. They were accordingly adopted with some slight variation, and now compose a part of the Bill which has received the sanction of the Deputies. The Chamber came on Tuesday to a vote upon the whole bill, as amended on the discussion of its details, when there appeared in favour of its passing 386, and against it 40. The minority was, no doubt, composed of the two extreme parties,—those who objected to the Bill, because they desired a senate elected by the people,—and those who resisted it, because they desired to return to an hereditary nobility. The chief interest of the piece now begins, instead of being terminated. The project of declaring the Chamber of Deputies a constituent body *pro hac vice*, [that is, a body to dispose finally of this question, without sending it to the Peers,] has been abandoned, and consequently the Peers will be called upon to decide on the retention, or surrender of their own honours and power.

SPAIN, PORTUGAL, and GREECE.—In regard to these states, the following article from a French paper gives nearly all the most recent intelligence—The National says: "We have learnt from good authority that the Spanish Government is not only urging the levy of the 20,000 men recently decreed, but is taking secret measures for raising double the number. The provinces which are exempt by their conscription, as Guipuzcoa, Alava, and others, have received orders to arm and equip a battalion of 1,000 men each. Two Portuguese Frigates and a Corvette with three hundred troops sailed from the Tagus on the 24th, to reinforce the garrison of Madeira, and the forts near Lisbon were putting in a state of preparation to meet the apprehended visit of Don Pedro. The further contents of these papers, as they relate to Greece, are not without interest. After the destruction of the Greek fleet, the troops of Government took possession of the fortress of Poros, and of the Steam Boats which escaped the conflagration. It is said that lighted matches were discovered both in these vessels, and in the cellars of the houses, whence it was inferred that it was intended to spread the work of destruction much farther. Hydra is now blockaded by Russian ships, and some say by English and French ships also; and it is remarked that Mavrocordato, the chief of the discontented, who had fled, and his adherents, to Hydra, had been stoned by the people." The last European intelligence contains an article from Spain, stating that Ferdinand had issued a proclamation of amnesty to all those who were concerned in the Spanish revolution, save those excepted by name and by a particular designation—Who will trust him?

BELGIUM and HOLLAND.—In the speech of the British monarch which preceded the prorogation of his parliament, we find the following paragraph, which we quote because the information it contains is doubtless authentick—"The Conference assembled in London has at length terminated its difficult and laborious discussions, by an arrangement unanimously agreed upon by the Plenipotentiaries of the five Powers for the separation of the states of Holland and Belgium, on terms by which the interests of both, together with the future security of other countries, have been carefully provided for." It appears that neither the Belgians nor the Dutch are left at liberty to modify the articles of the treaty, or to propose new conditions of arrangement. They

must adopt or reject the award as final; and in the latter alternative must place themselves in hostility to the Great Powers. The Belgic Ministry seem sadly perplexed at this peremptory demand of acquiescence. And it is also stated in the last advices that Holland is as little pleased as Belgium with the arrangement. It was even suspected by some, that on the expiration of the truce, which was just at hand, the war between these powers would be renewed. We think this improbable; both parties will grumble and submit. The award is probably as good an one as could be made. The French negotiator would take care of the interests of Belgium, and the Prussian negotiator of those of Holland. The arrangement, it appears, was unanimous.

Poland is no more. It always appeared in the highest degree improbable to us, that the Polish armies which could not, or did not, maintain themselves against the Russians within the fortresses of Warsaw, could make any effectual opposition afterwards. The following statements appear to be correct:—"The cause of the patriots is for the present utterly lost. Of the treachery of a part of the Polish leaders there is no longer any doubt, and Krukowiecki, who was the latest commander in Warsaw, seems to have acted a conspicuous part in the sacrifice of his country. Modlin had surrendered, the Russians entering on the 9th October, and the army was entirely dispersed. The Grand Duke Michael and Marshal Paskewitsch had returned to Warsaw on the 8th of October. A number of Russian officers of rank had arrived there, and fifty officers also of different grades in the Polish army. Prince Czartoryski, General Skrzynecki and Count Malachowski, had retired into the Austrian territory; General Chlopicki, whose wounds were not yet healed, remains at Cracow."

"*Warsaw*, Oct. 9.—General Witt has issued a proclamation, in which he announces that in spite of the order to deliver arms of all kinds into the arsenal, and repeated warnings of the consequences, Joseph Ullerman, an inhabitant of Warsaw, had concealed in his house several carbines, and a considerable quantity of ball cartridges, for which he had been condemned by a court-martial to be shot, and was executed yesterday according to his sentence. Count Witt, in announcing this event, considers it as his duty to warn every one of the inevitable consequences of disregard of the order of the superior authorities."

In the fall of Poland another impressive lesson has been given to the world, of the direful effects of discord, insubordination and treachery, among a people contending for their rights. Had the Poles remained united, and retained their confidence in their gallant and accomplished commander-in-chief, Skrzynecki, we have little doubt that the Russians would not have been able to capture Warsaw, but must have retreated before the winter set in. It is perhaps not known to all our readers, that during the American revolution, a faction in our own Congress made a vigorous effort to displace General Washington. But the God of our fathers watched over us, and defeated their attempt; and our previous moral and social habits as a people, prepared us better for all the blessings of freedom than we think the Poles were prepared. We greatly rejoice that Skrzynecki and his firm copatriots have escaped into Austria. We trust they will not be delivered up, but pass on to France, Britain, and perhaps the United States. Who would not rejoice to see them here?

Russia.—The Emperor of Russia has issued a proclamation relative to Poland. The country is to return to its state before the war. Intimations are given of great lenity to be used toward those who implicitly submit to the Russian power; but no favour will be shown to those who, in any degree, oppose the constituted authorities. Marshal Paskewitsch is made governor of Warsaw, with the title of Prince Warsanski. Perhaps he will make as good a governor as any other—better, we think, than the Grand Duke Michael, and we hope far better than his deceased brother Constantine. A Russian item of news says—"Field Marshal Count Diebitsch Sabalkanski was buried with great ceremony at St. Petersburgh, on the 27th of Sept. in the forms of the Protestant church. He was a Prussian." The cholera had increased at Petersburgh.

Austria and Prussia.—We have nothing for the present month to chronicle, in regard to these great powers, except that the fearful cholera still exists, and spreads in various parts of their dominions. At Vienna it had once diminished, but again appeared to be increasing.

Turkey.—The dreadful fire at Pera, one of the suburbs of Constantinople, which we mentioned last month, appears to have been more destructive than any thing of the kind we recollect in modern times. An English account of this catastrophe, which is going the round of the papers, seems more like a romance than the narrative of facts—Yet we believe it is materially true. This fire, with the plague and the cholera, have produced incalculable distress in Constantinople.

ASIA.

It appears that a disturbance has taken place in Canton;—that the Chinese, some say, headed by the Viceroy, had made an attack upon the factories, principally the English—had totally destroyed them, pulled down the King's picture—trampled upon it—that several of the Hong merchants, and some of the populace, had been killed, and that a total cessation of business had of course ensued. The British authorities threatened to stop the whole English trade, and issued notices to that effect, but finding that the proceedings of the Chinese emanated from Pekin, they have *withdrawn* their notice, and referred the affair to the Governor General of India, and the English government at home. A vessel has been despatched to the former, and they have chartered another to go to England. In the meantime, however, the trade continues.

AFRICA.

ALGIERS.—A French paper contains the following article:—

"*Algiers, in October.*

"Usury is one of the scourges of the colony. Numbers do not blush to lend money at 4 per cent. per month. A good tribunal, we hope, will soon do justice on such dishonourable proceedings.

"It is in contemplation to introduce the cochineal here. An American, settled at Bogota, intends, it is said, to import here, 1200 Nupal plants. We might easily have 10,000 plants in three years.

"Perfect tranquillity prevails here. But for the fatal south winds, which are detrimental to the health of the inhabitants, we should have every reason to congratulate ourselves on the present state of things."

Although tranquillity prevails at Algiers, it is otherwise at Bona, a small town on the coast, heretofore occupied by the French. The Bedouins, it appears, have taken it, and massacred all the French they could find!

If we had time and space, we should like to say something at length, in relation to the American Colony at Liberia. We can only state, that the Rev. Mr. Crosby, an agent of the Colonization Society, is travelling through the country, to endeavour to awaken a more lively interest in regard to this most interesting institution and enterprise, than exists at present. We heard him deliver a discourse on the last Lord's day, which we think was in no respect unsuitable to the solemnity of the sanctuary on the Sabbath, and calculated to stir up Christians, and philanthropists generally, to an attention to a neglected duty. We recommend his object to the favourable regard of our readers.

AMERICA.

It appears by the most recent accounts from the Southern part of our continent, that present appearances are more favourable to the peace and prosperity of our sister republicks there, than they were some time since. What is called the patriot army, after putting an end to the civil war in the United Provinces, had returned to Buenos Ayres, and was greeted with a kind of triumphal celebration. In Colombia appearances were favourable. It was expected that General Santander would be made president, and much good was anticipated from his administration. An insurrection in Peru had been put down: and the establishment of friendly relations between Colombia and the United States was confidently expected. Much the same may be said of Mexico. In Brazil, all was confusion—Confidence was destroyed, and commerce was nearly at an end.

UNITED STATES.—While we write, expectation is on tiptoe for the President's Message—It has not yet reached us. When it appears, if it contains any thing within our province of remark, as heretofore marked out, our readers will hear from us, *Deo volente*, in the coming month. One thing we have always inculcated, and now reiterate, the duty of constant and fervent prayer for our magistrates and legislators.

The Influenza appears to be taking a sweep through the whole of our country. We have not indeed yet heard of it to the south and west. But it came to us from the north and east, and we have little doubt it will pervade the whole land. It is not in general a violent, although a very troublesome complaint—We have written our whole view of Publick Affairs under its oppressive influence. Scarcely an individual escapes it. But what cause of thankfulness have we to the Sovereign Disposer of all events, that in place of the awful visitation of the cholera, which now pervades and desolates so many regions of the old world, we are chastened with so light a rod!

☞ *An Index to the Ninth Volume of our work, which now closes, will be sent to our Subscribers with our next Number.*

THE
MISSIONARY REPORTER.

EDITED BY J. T. RUSSELL, CORRESPONDING SECRETARY.

DECEMBER 1, 1831.

SYNODS AND PRESBYTERIES OF THE WEST.

In our last number, we published the resolutions which have recently been adopted by the Presbyteries of West Lexington, Steubenville, Redstone, and Miami, on the subject of Domestic Missions, and the Missionary Convention at Cincinnati. We now publish the resolutions of several other Synods and Presbyteries on the same subjects; and we earnestly invite the special attention of our readers, to these very important official documents. They express the sentiments of the Western churches in language so plain, and unequivocal, that, he who runs, may read and understand.

SYNOD OF CINCINNATI.

The Committee, on the recommendation of the General Assembly, and the communication of the Synod of Ohio, on the subject of Home Missions, recommended the adoption of the following resolutions.

Resolved 1st. That as the Presbyteries of the Synod are already auxiliary to the Board of Missions of the General Assembly, or to the American Home Missionary Society, allowing to individuals and churches the privilege of co-operating with either of them which they may prefer; and as no regulation in the power of the Synod to adopt, can oblige individuals or churches to contribute contrary to their own views; a full and fair experiment of the measure already adopted ought to be made before any other method is proposed.

2d. That as no effort which this Synod can make would be likely to induce all the ministers and churches to unite either with the Assembly's Board, or the A. H. M. S, so it would be equally fruitless to attempt an amalgamation or united agency of those two institutions, or even the erection of a new Board to conflict with those already in existence, because a united agency, or a new Board, would be likely to foster old collisions, and originate new ones instead of allaying and removing them.

3d. That the Stated Clerk of Synod be directed to transmit a copy of the above resolutions of the Moderators to the Synods named in the minute of the General Assembly, and to the next General Assembly.

SYNOD OF KENTUCKY.

The following preamble and resolutions were adopted at the late stated meeting of the Synod of Kentucky; the first resolution unanimously, the preamble and second resolution by large majorities.

The General Assembly of the Presbyterian Church at its last meeting, recommended to the Synods and Presbyteries of the church in the West, to agree on some plan for conducting Missions in the Valley of the Mississippi. In consequence of this recommendation, it becomes the duty of this Synod to express its opinions on this important subject.

The power to send Missions to any part, to plant churches, or to supply vacancies, is one of great importance. The peace and prosperity of our church depend on the proper exercise of this power:—Those who wield it can give to the church almost any character they please, and the question to be decided is, where can this power be deposited to do the most good, with the least danger of abuse. The tendency of all power is to accumulation and abuse; and has been a matter of great difficulty in church and state to select proper agents to execute important trusts, and to secure their strict accountability. The powers of government have been usually vested in one man, or a few men, and the result has been the abuse of their authority, and the oppression and misery of the great body of the community. Power once obtained has been held with a firm hand, and the only remedy in most cases has been *revolution.*

The statesmen who formed the civil government of our country adopted the principle that the *people* are the source of all power, and provided for their choosing and removing the officers of government. Should those in office abuse the trust reposed in them, the people upon whom their acts operate will soon see

and feel it, and apply the remedy. The same principles are recognized in the government of our church, and we believe they are "agreeable to scripture." All our churches in the United States constitute one church, in which a majority governs. Those who exercise authority in the church are elected by, and are accountable to, the people.

The General Assembly which is elected annually, is the highest judicatory in the church, and represents in one body, all the particular churches of our denomination. It "constitutes the bond of union, peace, correspondence, and mutual confidence among all the churches." "To it belongs the power of superintending the concerns of the whole church," and of "*sending Missions to any part, to plant churches, or to supply vacancies.*"

Shall we now change the constitution of our church, which all our ministers, elders and deacons have publicly and solemnly approved, and take from the whole church, through their representatives, the power of conducting our Missions, and vest the power in a part of the church, or any other body of men?

Who would most faithfully perform this high and important trust? And if it be abused, where can the remedy be most easily and certainly applied? The members of the General Assembly are elected annually, and if they do not faithfully represent the churches, they will not be re-elected, but others will be chosen who will represent them. If our Missionary concerns were all under the control of the General Assembly, efficient and useful Missionaries would be employed, and our union cemented. For should the General Assembly, or their agents, so far forget their duty as to become the organs of a party, the days of their power would be numbered. But if independent Missionary Societies have power to send Missions into all our churches, they will be formed by parties, and conducted to promote party purposes. Where is the remedy? The church will be afflicted with continual ecclesiastical warfare, its union and peace destroyed, and it will have no power to prevent it.

In favour of the union of our church, we would adopt the language of *Washington*, concerning the union of this Republic: "We should watch for its preservation with zealous anxiety; discountenancing whatever may suggest even a suspicion that it can in any event be abandoned: and indignantly frowning upon the first dawning of every attempt to alienate any portion of our (church) from the rest, or to enfeeble the sacred ties which now link together the various parts."

The rulers in our church have been careful to prevent collisions between its various parts, and to secure them from foreign interference. In our Directory for worship, chap. 6th, it is provided, that it is expedient that no person be introduced to preach in any of the churches under our care, without the consent of the pastor, or church session. The "Form of government" provides, "that when any Presbytery shall send any of their ministers or probationers to distant vacancies, the Missionary shall be ready to produce his credentials to the Presbytery, or Presbyteries through the bounds of which he may pass, or at least to a committee thereof, and obtain their approbation." And to the General Assembly alone is given the power "to send Missions to any part, to plant churches, or to supply vacancies." Recent events have demonstrated the wisdom of these regulations.

It has been objected that the General Assembly is not a safe depository of power, and that there is no security in its annual election, because the whole church may become corrupt, and that this is possible, the history of the church in past ages affords sufficient proof, and then the General Assembly itself would be a most terrible engine of evil. If the whole church be not a safe depository of the power of conducting its own missions, it is not of any other power. But there is safety in the annual election of the General Assembly until the church does become corrupt; and it is more liable to become corrupt than a Missionary Society composed of all who will pay their money?

The history of the world in past ages affords sufficient proof that *Republics* have become corrupt, and then the *people* were not safe depositories of power.

Shall we therefore abandon our republican institution, and bestow the powers of government on a few—a society or a king; or have no government at all. The time may come when all men, under the influence of the gospel, will do right, and then there will be no necessity for any government. But melancholy experience tells us that this time has not yet come: and so long as it is necessary to vest power somewhere, we subscribe to the doctrine that a majority of the whole shall govern.

Entertaining the foregoing opinions we have come to the following resolutions, viz.—

1. *Resolved*, That we still approve of the form of our church government on the subject of Missions; and that we will

not agree to any plan for conducting Missions in the Valley of the Mississippi, which shall take that important power from the control of the representatives of the whole church in the General Assembly.

2. *Resolved*, That it be recommended to all the Presbyteries connected with this Synod, to send delegates to the proposed Convention on the subject of Missions, which is to be held in the city of Cincinnati, on the 23d of November, 1831.

SYNOD OF PITTSBURGH.

The Committee appointed to take into consideration the resolution of the last General Assembly relative to missions in the Valley of the Mississippi, beg leave to report:

That in their opinion the Synod is called upon to give a distinct expression of their views in relation to this subject. The friends of the American Home Missionary Society allege that the *separate action* of that institution, and the Assembly's Board of Missions, has produced very unpleasant collisions and animosities in the church; and in view of these evils, they have called on the General Assembly to compel their Board to conduct all their missions in the Valley of the Mississippi, throngh a board of agency at Cincinnati, who shall at the same time, be the agents through whom alone the American Home Missionary Society will operate in that Valley.

To this course your committee object, on the ground that it would be a virtual surrender of the principle on which that board was originally organized, and on which it was re-organized in 1828—a principle which your committee believe is interwoven with the very constitution of the church of Christ—that the management and control of missions belong to the church through her judicatories. The great Head of the Church intended her to be a missionary society, and gave her that organization, which in the view of infinite wisdom, was best calculated to render her a safe and efficient missionary society. Believing this to have been one of the ends for which the church was instituted; and believing the Presbyterian form of organization or government to have been chosen by the King of Zion, your committee believe, that our duty to him imperiously requires us to employ that organization in our missionary operations. And they believe it to be not only more safe, but more efficient than any that man can devise. If the evils complained of are the *necessary* results of the separate action of these two institutions, some other remedy should be sought; the friends of the Home Missionary Society should consent to act through the Board rather than attempt to compel the Board to act through any other than an ecclesiastical organization. Your committee, therefore, recommend the adoption of the following resolution:

Resolved, That in the opinion of this Synod, the Board of Missions of the General Assembly should be left to conduct their missionary operations on the plan which they have pursued with so much success for the three last years; and that no such connection between that Board and the American Home Missionary Society, as is contemplated, ought to be formed.

SYNOD OF ILLINOIS.

The Synod of Illinois, in session at Hillsborough, have had under consideration the subject of Domestic Missions, and have endeavoured to ascertain the best mode of conducting them within their bounds. They have viewed with regret the apparently conflicting interests of the two great missionary Boards. Our missionaries are from both, and find themselves obliged to unite all their efforts in building up the public churches of this wide waste. We have enemies to meet, and conflict with, who leave us no time, nor strength to contend with each other in regard to those great and good institutions, which bless us, and our people with their patronage. We love, and cherish; and pray for both, as the fountains of benevolence; and we look to them, we cry to them, unceasingly, "Come over and help us." When a messenger comes, filled with *love*, and joy, and *peace*, from either, we all hail him as a brother, and buckle on the harness with him, as a "true yokefellow." But should our brethren continue to send among us pamphlets, whose tendency must be to stir up wrath, or, should they, at any time, send agents unhappily disposed to sow the seeds of strife and sedition, we must turn away our eyes and weep for wounds, which will thus be inflicted on our beloved Zion.

To shut out these evils from among us, and close our doors against all efforts to introduce them, in future, we express our strong desire, that the missionary operations within our bounds may be under the contract of committees appointed by our own judicatories. Therefore,

Resolved, that the Assembly's Board of Missions, and the Board of the Home Missionary Society, be respectfully requested to communicate freely with our

Presbyterial and Synodical Committees, on all important subjects connected with Missionary operations within our bounds, and without the mediation of any other Board whatever.

Adopted, unanimously, at Hillsborough, Illinois, the 17th of September, 1831.

Signed by order of the Synod,

JOHN G. BERGEN, *Moderator.*

WILLIAM S. POTTS, *Clerk of Synod.*

PRESBYTERY OF WEST TENNESSEE.

Almost every day brings some refreshing intelligence to the hearts of those who have been trembling for the fate of the Presbyterian church. The lethargy which has prevailed, and the evils which have been gradually admitted, seemed to threaten her very existence; but a healthful reaction is taking place, which promises new life and power to the whole body. She is rousing up from her base slumbers, and we hope soon to see purity and harmony restored, and her undivided energies directed to her master's work. A struggle, however, must first take place. We lament its necessity, but rejoice in its approach; assured that she will come forth purified from the fire, and strengthened by the tempest. The following has been kindly furnished us by a correspondent:

"It will gratify the friends of the Assembly's Board of Missions to learn the course taken on the all-absorbing subject of Missions by the Presbytery of West Tennessee, at its late session. The subject of a convention being brought up by the Stated Clerk, in handing in an overture from the Presbytery of West Lexington, after considerable discussion a committee was appointed to prepare a minute for the Presbytery, which, as nearly as I can recollect, was as follows:

Presbytery having considered at length the overture from West Lexington, in reference to the proposed convention in Cincinnati, as well as the general subject to which it relates, adopted the following resolutions—viz:

1. *Resolved*, That this Presbytery do most cordially approve of the present organization of the Board of Missions of the General Assembly; and of the mode of conducting Domestic Missions as pursued by the said Board.

2. *Resolved*, That while this Presbytery cheerfully admit that the A. H. M. Society has been the instrument of much good in propagating the Gospel in destitute places, and while they rejoice in the good thus accomplished, they do feel themselves especially bound to patronize the Assembly's Board, and to extend its influence, as being more congenial with the Constitution of the Presbyterian Church in the United States.

3. *Resolved*, That this Presbytery does not perceive the necessity or propriety of *deciding* or adopting any other plan for conducting Domestic Missions than that now pursued by the Assembly's Board.

4. *Resolved*, That a copy of the above resolutions be forwarded to the Chairman of the convention to be held in Cincinnati; and that he be informed that this Presbytery is entitled to four representatives in the General Assembly.

These resolutions passed twelve to one.

It will be observed that many of the members were not in attendance, whose presence we are assured would have increased the majority.

PRESBYTERY OF VINCENNES.

Vincennes, Oct. 26, 1831.

To the Moderator, and other members of the Convention, met at Cincinnati, for the purpose of recommending to the General Assembly of the Presbyterian Church, the best method of conducting Missionary operations, within the Valley of the Mississippi.

The Presbytery of Vincennes sendeth greeting—

Dear Brethren:—We have thought it not absolutely necessary to appoint commissioners to attend your meeting. We pray the Great Head of the Church to preside in your deliberations, and to direct them to such an issue as may best promote his glory, and the peace and prosperity of his kingdom in these regions.

It is greatly to be deprecated that any thing should arise to interrupt the harmony, or distract the efforts of the friends of Missions at any time, but especially now, when the call for such efforts is so urgent; and for ourselves, we can sincerely say, in reference to those sent out amidst the desolations of this vast country, to preach Christ, and him crucified to the guilty and the perishing, by whomsoever they may be sent, we do rejoice that Christ is preached by them; yea, and we will rejoice. Union of affection and sentiment we greatly long for among all who are professedly engaged in promoting the cause of Christ; without this, union in action is not desirable.

That the agency of the Assembly's Board of Missions should be relinquished entirely, none can expect, who know any thing of the events of the years that have past since the commencement of the present century; and while it continues, we have no desire that its operations in

the west should undergo any new modification. Hoping, therefore, that you will excuse the appearance of a representation in your presence, on our behalf, we wish our vote to be considered, and if necessary, recorded in favor of the present order of things, as observed by the General Assembly's Board, in relation to missionary operations in the Valley of the Mississippi.

ISAAC REED, *Moderator.*
RANSOM HAWLEY, *Clerk.*
Signed—SAMUEL R. ALEXANDER, *Stated Clerk.*
New Hope, Vigo Co. Ind. Oct. 7, 1831.

PRESBYTERY OF MISSISSIPPI.

Port Gibson, Miss. Oct. 13, 1831,

The following Preamble and Resolutions were introduced, discussed, and passed at the meeting of the Mississippi Presbytery, now in session in this place; viz:

Whereas, the subject of Missions is, in the opinion of this Presbyterp, of vital importance to the peace, purity, and prosperity of the Church,—and whereas, the Assembly's Board of Missions, who send forth Missionaries, and control our Missionary Funds, are appointed by and accountable to the General Assembly for their acts—and the American Home Missionary Society (whose labours of love we nevertheless appreciate) is not, —Therefore.

Resolved 1. That this Presbytery, for the above reason, do hereby give the decided preference to the Assembly's Board of Missions, in conducting our Missionary operations.

Resolved 2. That as our Presbyter being nineteen in number, is entitled to a representation in the General Assembly, of 2 ministers, and 2 elders, the Convention which is to assemble at Cincinnati, in November next, be, and it hereby is directed, to give on all questions which may come before the Convention, the votes of this Presbytery, in accordance with the first resolution.

Resolved 3. That in compliance with the recommendation of the West Lexington Presbytery, this Presbytery set apart the 1st Thursday of November, as a day of Fasting, Humiliation and Prayer, in reference to the Convention and its object.

Resolved 4. That the Rev. George Potts, of Natchez, without delay, send a copy of the above Preamble and Resolutions to Dr. Joshua L. Wilson, or some other minister of Cincinnati, and that he be requested to present it to the Convention which is to meet on the 23d of Nov. next, in that city.

Resolved 5. That the Rev. George Potts be, and he is hereby appointed in behalf of this Presbytery, to hold correspondence with the Convention, or any committee of correspondence which that body may appoint.

W. C. BLAIR, *Moderator.*
JAMES SMYLIE, *Stated Clerk.*

PRESBYTERY OF INDIANAPOLIS.

This Presbytery met at Hopewell Church, Johnson County, Ind. on the 13th October. Rev. David Monfort was chosen Moderator, and the Rev. Wm. W. Woods clerk. Besides the ordinary business of Presbytery, the subject of missionary operations was introduced, which was referred to a select committee, who reported the following resolutions, which were adopted by the Presbytery:

1. *Resolved*, That this Presbytery entertain the fullest confidence in the Board of Missions of the General Assembly of the Presbyterian Church. That the plan of conducting domestic missions, adopted and pursued by that Board, meets our entire approbation.

2. *Resolved*, That we consider it the province and duty of the Presbyterian Church in her distinctive character, to conduct the missionary operations within her own bounds; and that a Board of Missions, all of whose official acts are subject to the review of the Supreme Judicatory of the Church, does afford a pledge for the maintenance of purity in doctrine and discipline, which is not, and cannot be, afforded by any voluntary association of irresponsible individuals.

3. *Resolved*, That this Presbytery are opposed to any amalgamation of the Board of Missions with the A. H. M. Society, as they believe that neither the peace nor purity of the Church would be in any way promoted by such an amalgamation; and, moreover, as the Book of discipline makes it the duty of the General Assembly to conduct missionary operations, and as these operations are now in successful progress, we consider it our duty as *Presbyterians*, to sustain, by our countenance and patronage, that Board which is the constitutional organ of that branch of the Church to which we belong.

4. *Resolved*, That this Presbytery deem the contemplated convention for the purpose of consulting on the subject of missionary operations in the Valley of the Mississippi, entirely *unnecessary*, as they believe that no more safe, economical, or judicious system of operations can

be devised, than that which is now pursued under the authority of the General Assembly. Nevertheless, as such a convention will, in all probability, be held, this Presbytery, as a matter of courtesy, will comply with the request which has been made by our respected brethren of the West Lexington Presbytery, and appoint two delegates to that convention: reserving to themselves the right of hereafter approving or disapproving of the acts of that convention.

5. *Resolved*, That while this Presbytery do not impugn the motives of those who differ from them in their views as to the best method of conducting missions, they do, nevertheless, conscientiously believe, that the missionary work is of too vital importance to the interests of religion, to be conducted without the most careful inspection of the judicatories of the church, and especially, to be committed to those who acknowledge no visible responsibility but that which is due to an undefinable and vacilating public opinion.

6. *Resolved*, That this Presbytery declare itself auxiliary to the Board of Missions of the General Assembly, and that a committee of missions be appointed to correspond with the Assembly's Board, and to devise such measures as they may deem most expedient, for raising funds, and sustaining the operations of the Board.

7. *Resolved*, That the committee of missions of this Presbytery be authorized to arrange the destitute Churches in this Presbytery into a circuit or circuits, and apply to the Assembly's Board for one or more missionaries to be employed in ministering to these vacancies.

The Rev. J. R. Moreland, and Mr. John Coovert, elder, were elected delegates to the Cincinnati Convention.

The Presbytery also adopted the following as a standing rule:—

"Every minister or licentiate from any other Presbytery or corresponding body, applying to be received as a member of this Presbytery, shall submit to an examination on the doctrines of our Confession of Faith, provided any two members of Presbytery shall require it."

PRESBYTERY OF LANCASTER.

Zanesville, Sept. 28, 1831.

The subject of a Western Agency, referred by the last General Assembly to the Presbyteries and Synods of the West, was taken up and committed to Messrs. Culbertson, Hunt, and Pitkin, to report thereon as early as practicable.

The committee appointed on the subject of a Western Agency, reported, and their report was accepted and adopted, and is as follows:

The Presbytery of Lancaster, after mature deliberation on the subject of Missions as referred by the last General Assembly to the Presbyteries and Synods of the West, adopted the following, as the expression of their views.

1. That they are already as a Presbytery auxiliary to the Assembly's Board of Missions, allowing to individuals and churches the privilege of co-operating with any other Board, and they have had no reason to be dissatisfied with this arrangement.

2. That they have, in resolutions adopted October, 1830, declared themselves unfavourable to any union between the Assembly's Board, and the American Home Missionary Society, which would, either *directly* or *constructively* change the character—plan of operation —or responsibility of the Assembly's Board.

3. They deem such an arrangement unnecessary, as every thing proposed, can be gained by the Assembly's Board, and her executive committees.

4. That in their apprehension, such an agency would *create* and *cherish* rather than *allay* and *remove* collision.

5. That under these views, they are opposed to the agency contemplated.

6. That as Presbyteries and Synods are called on to adjudicate on the subject, they can see no necessity for the proposed convention.

7. That should said convention meet, the Stated Clerk is hereby directed to transmit to it a copy of these proceedings.

8. That a copy of these proceedings be transmitted to the next General Assembly, as the decision of this Presbytery on the subject referred to their consideration.

A true copy.

JAMES CULBERTSON, *Stated Clerk.*

N. B. Our Presbytery consists of 13 members, and we are therefore entitled to 2 representatives to the General Assembly. J. C.

PRESBYTERY OF ALLEGHENY.

In conformity to the recommendation of the last General Assembly, to the Synods and Presbyteries in the West to correspond with one another, and devise a plan for carrying on Missions in the West, the Presbytery of Allegheny, at its meeting at Slate Lick, on the 19th day of October, 1831, adopted the following resolutions, viz:

Resolved 1. That in the opinion of this Presbytery, the General Assembly is eqally competent to the entire supervision and control of Domestic Missions within its pale, as to the management of any other ecclesiastical concerns.

2. That whereas it has been agreed upon by many Presbyteries in the West, to appoint delegates to meet in convention at Cincinnati, on the 23d of November next, in order to carry the recommendation of the General Assembly into effect, the Presbytery have appointed, and do hereby appoint, the Rev. John Munson, to meet in said convention, and to deliberate and vote on any business that may come before that body.

3. That this delegate be instructed to represent in said convention, that, in the opinion of this Presbytery, all Missionary operations connected with the Presbyterian church, ought to be under the sole direction of the General Assembly, unconnected with any voluntary associations whatever.

4. That should this delegate be preveentd from attending said convention, then a copy of these resolutions, properly attested, shall by him be forwarded to said convention, as expressive of the views of this Presbytery on the contemplated subject.

Signed by order of the Presbytery.

CYRUS RIGGS, *Moderator.*

Test. JOHN GLENN, *Clerk.*

REPORTS OF MISSIONARIES.

NEW YORK.

A powerful revival in Elba, Gennesee co.

The following account of the revival experienced in the congregation of Elba, during the last spring and summer, has recently been received from our missionary in that place, the Rev. George Colton.

Sometime in the month of March, the present year, God began to pour out his Spirit upon some of the inhabitants of Elba. The work commenced in a particular street, and not long afterwards in two more sections of the town. To these school districts or sections, this work of divine grace, was, for five or six weeks chiefly confined. Soon it appeared in other parts of the town; and it was discovered by an increasing number and the anxious faces of the assembly, on the Sabbath, in the meeting house; by numerous and solemn conferences and prayer-meetings, and lectures—and by many cases of obvious conviction, and sundry instances of quite hopeful and manifest conversions unto God. A while after the commencement of the revival, "a four-days meeting" was held at Rochester, another in Batavia, at Bergen and Byron, &c. &c. Sometime in April, the Baptists had a *protracted* meeeting, in the church or meeting house on Pine Hill, (which they hold in common with us,) which was common to the cause. On the 28th of the same month, *our* protracted meeting began; it lasted *seven days:* about 60 persons took the anxious seats, and these meetings were regular and lively, were deeply solemn and awful—were *evangelical, spiritual, powerful,* and *prosperous.* About 40 *persons, it is thought,* were renewed and forgiven, and some suppose, still more "passed from death unto life," at the time, and not long after, this long and peculiar meeting. On one day of meeting, about 1200 people were present; and every day the congregation was large. The Rev. brethren who assisted, were Rawson of Barre, (who was preaching statedly in Royalton and Shelby, Niagara Co.) Cheeseman of Byron, Crawford of Le Roy, and Miller of Avon. The prayers were "ghostly" and fervent; the exhortations were tender and melting; the sermons were orthodox, clear, forcible, solemn, argumentative and spiritual. The total depravity of the unregenerate; the necessity of the *sovereign grace of God,* and the *special work* of the *Holy Spirit;* the *person, the atonement* and righteousness of Christ, and the *endless and just damnation* of hell, were among and were the principal truths that were preached to the people. Many suppose, and it may be true, that from the middle of March to the first of July, there were more than one hundred conversions in the town of Elba; but in *my* opinion, there were not more than 80. Of them about 70 have made a public profession of religion. Not more than 30, I believe, have been received into our church; probably 20 more will be added: and, had not certain circumstances, (which might be named,) prevented, full 60 would probably have come into our church. Of the astonishing and *far greater displays* of *sovereign and rich* grace in many *other* places in the county of Gennesee and still farther off. I say nothing, for want of time to relate, and room in this paper to insert it. In our *temperance* society of Elba, there is about 250 members. There are two Sabbath Schools, and a Female praying, and Missionary Society. Prayer meetings, conferences, lectures, &c. are kept up. Brethren, pray for us.

From the Rev. Asahel Bronson, dated Cayuga Co. N.Y. October 23d, 1831.

Revival in Lysander, N. Y.

I commenced my labors as a missionary in this place on the 22d of June. Soon after I arrived here, there appeared to be an unusual religious excitement amongst some of the people. About fifteen persons became pious in the estimation of Christian charity; twelve of whom have since united with the Presbyterian church. About four weeks since, we had a protracted meeting. It was an unusually solemn time. The meeting continued five days. Not far from sixty persons, as nearly as can be ascertained, have found peace in believing in the Lord Jesus Christ. Among this number are to be found some who were decided deists and universalists. The work of the Lord is still progressing. My ministerial labours have been constant. I have preached from four to six sermons in each week, besides attending prayer meetings and visiting from house to house. I have baptized four adult persons and two infants. I have administered the Lord's Supper once. A temperance society has been organized, and a Sunday School established.

From the Rev. J. Myers, dated Brockport, Sept. 27, 1831.

Another year's service as a missionary of your Board was finished on the first of this month. A variety of circumstances have concurred to delay my report to a later period in the month than it should have been. Among these has been the meeting of the Synod of Gennesee, which held their sessions in our church the other week: and a most blessed meeting it was—the most so by far that this Synod has ever enjoyed. Besides attending to the ordinary business of review, the Synod had little to do, and seemed desirous of doing but little except to tell and hear of the wondrous things God has wrought within our bounds during the past year, to devise plans, and form purposes of greater usefulness, and to encourage each other to hope for richer blessings for the year to come. The free conversation on the state of religion, interspersed as it was with prayers of thanksgiving and songs of praise to God for all his mercies shown, was of the most thrilling interest.

The aggregate number of communicants received by all the churches within the bounds of this Synod the last year. was reported to be about 4035; and the number of churches blest by the Holy Spirit with special revivals is 74 or 75, which is about two thirds of the whole number of churches under the care of Synod.

Since my last report, in March, the Lord has blest my little portion of his vineyard with some additional showers of his grace. In the former part of the month of June we held a four days meeting, which the Holy Spirit honored and made instrumental in the hopeful conversion of several souls. During the meeting and within a few days after, we trust about 30 persons were brought to bow in willing subjection to the Prince of Peace. Of these, about 20 have united with the church under my care, and a few others are expected still to do so. We have received in all since my last report, 30 on examination, and 5 by letter: The present total number in this church is 102.

Pennsylvania.

From Mr. I. Todd, dated Gibson, November 3d, 1831.

Revival in Gibson, Pa.

In my last I informed you that the Lord had begun to favour us with a refreshing from his presence. It gives me pleasure now to have it in my power to say that he has continued to bless us with the gracious influences of the Holy Spirit ever since. In September we had a four days meeting in this place, which the Great Head of the Church was pleased to favour with his gracious smiles. No sooner were his people "all with one accord in one place," than the Lord made us sensible of his special presence. A deep solemnity seemed to rest on, and appeared to continue from day to day on the minds of both saints and sinners. God was pleased to give his people near access to the mercy seat. The heralds of the cross who were present were enabled to exhibit the truths of the gospel with great earnestness and much affection, and to accompany those truths which they delivered with powerful appeals to the heart. The result was that the convictions of a number who had been awakened before were deepened, and several who come to the place altogether unconcerned were pricked to the heart. Nor is this all; twelve or fourteen entertained hopes before the close of the meeting. Half of this number were from abroad. Not a few left the place with serious impressions resting on their minds and some under deep anxiety. I understand, that not less than sixteen, belonging to neighbouring societies, who now give the pleasing evidence of having been born again, received their first

impressions at the four days meeting in this place.

Fourteen belonging to this society have, as I have reason to believe, passed from death unto life since I last wrote. One of these is a man of seventy, another a child of ten. Two others were persons who had gone to such lengths in iniquity, that I was almost induced to believe, that God had already said concerning them, as he did concerning Ephraim of old. "They are joined to their idols, let them alone." Ten stand now propounded for admission. They will probably be received the second Sabbath of this month, on which will be our next communion season.

Previous to the revival in this place our church numbered only 26 members. If all that now stand propounded are added, there will be 52 belonging to this church. This will make just double the number. Several others who do not come forward now, will probably before long.

From the Rev. J. Andrews, dated Pittsburgh, September 27, 1831.

Since the date of my last report, I have succeeded in forming two Sabbath schools, which have done well. One of them was opened with 40 scholars. These have punctually attended, and made evident improvement. Several adult persons, who failed to obtain an education at the proper season, have become learners at this school, and, in consequence of indefatigable industry, will soon be able to read the scriptures and become acquainted with their precious contents. The superintendant is much gratified with the close attention, good order and increasing knowledge of the scholars in general. Besides these schools, another has come into operation in a place where efforts were used in vain to establish one last winter. It is conducted by a single individual. On the 10th of July, the scholars of three schools were collected at the house of worship in Duff's congregation, and a discourse, adapted in simplicity to their capacity, was delivered. They conducted with great propriety, and appeared to be highly attentive to the truths communicated. On the 28th of August, I visited and addressed a school at Sawickly church. It commenced with 19 scholars, who have increased to 40. From a late report of the superintendant it appears that their improvement has been great, and that the teachers deserve much credit for their diligent attention. This school has a library, which has contributed to give it interest. And such has generally been the effect of libraries where the people were willing to procure them. I have continued to attend a Bible Class at Sawickly, consisting of about 20 members; and one at Duff's, containing about 30.

Guarding against Error.

Considering the prevalence of numerous and dangerous errors, I have deemed it my duty to deliver discourses on several of the distinguishing doctrines of grace, or of the Reformation; such as those of the Trinity; the Divinity and vicarious righteousness of the Son of God; the Deity, Personality and effectual work of the Holy Spirit; the decrees and sovereignty of God, personal election and the final perseverance of the saints; justification through the meritorious righteousness of Christ, imputed to those who believe; the original and total depravity of men, and their absolute dependence on God for a new heart and progressive sanctification. And, that I might be able to exhibit these doctrines in the light of revealed truth, I have devoted as much of my time as could be spared from public labours to study and mediation upon these subjects. I have also been recently more convinced than ever of the necessity and importance of a systematic knowledge of the truths and precepts of the Christian religion; or of seeing them in their connexion and relation to each other. It is a means of giving stability to the mind, and of preserving it from being "carried away with every wind of doctrine." These remarks are peculiarly applicable to the young. I have, therefore, considered it my duty, in the present state of things, to form catechetical classes, for the purpose of instructing this interesting class of the people, among whom I labour, in the knowledge of the principles of Christianity in that systematic form in which they are exhibited in the Shorter Catechism. In Sawickly I have formed such a class, consisting of 16 members. Its meetings are held once in every two weeks. The members are required to commit the answers of the catechism accurately to memory, and study with care the lessons assigned. At the first meeting, they recited and were examined on the answers of the first ten questions; at the second they recited the same and ten additional answers, and were examined on the last ten; on the third they recited all the answers from the beginning to the thirtieth inclusive, and were examined on the last ten. This course, if Providence permit, will be pursued until we shall have gone through that excellent and most comprehensive form of sound words. It is also intended, if Providence afford health and opportunity, to form two or three catechetical

classes in Duff's congregation, to be conducted on the same plan. To assign shorter lessons might seem to promise the attainment of a more accurate knowledge of evangelical truth and duty. But there is reason to apprehend, that too many would become weary of a course which could not be completed within the compass of six months or a year. At the close of each examination, I endeavour to address a practical exhortation to the members of the class: and I find no doctrine which will not admit of a practical application. The congregations in which I labour as a stated supply, are not divided in their views of Christian doctrine. They are firmly attached to the doctrines, government and discipline of the Presbyterian Church, as laid down in our standards; and would be afraid of the boasted *new light* of the present day, lest it should prove to be darkness; and of a form of ecclesiastical government which, from its feebleness as a bond of union, is justly comparable to a rope of sand.

VIRGINIA.

From the Rev. W. D. SMITH, dated Grave Creek, Ohio co. Va. Nov. 1st, 1831.

Revival in the congregations of Wolf Run, and Unity, Va.

I stated in my last communication that solemnity began to prevade our meetings at Wolf Run. On the fourth Sabbath of August we enjoyed a very comfortable communion season. On the Thursday preceding, I appointed a conversation meeting after preaching, which was more numerously attended than I had anticipated, although our meetings for some weeks previous had been unusually solemn. The meeting was indeed solemnly interesting. The aged sinner of seventy mingled his tears with those of the youth of sixteen; and the profane, intemperate sabbath-breaker bowed with him who had trusted much to his morality—all seeming equally "to loathe themselves" as the "chief of sinners." After some hours spent in conversation and prayer, the meeting was dismissed with the intimation, that on Saturday morning the church session would receive members. Fifteen applied, and upon examination were received. Two others were received on certificate, making in all an addition to our number of seventeen. Our meetings still continue solemn and interesting. I preached there on last Sabbath. There was more depth of feeling, more bowed heads, more flowing tears than I have witnessed on any previous occasion. The presence of the Heavenly Messenger sent to "convince of sin, of righteousness and of a judgment," was very manifest. May he not be driven from us until every heart shall be brought to feel his influence, convincing, comforting and "building up."

His influence has, I hope, been also beneficially felt to some extent at Unity. At our meetings there for some time I had observed much seriousness, and in some cases apparently deep conviction and anxiety. A four days meeting was appointed, commencing on Friday the last day of September, and the Lord's supper to be administered on the Sabbath following. Although a number appeared among the anxious on Friday and Saturday, only two applied for admission who, upon examination, were received. The meeting throughout was attended with considerable excitement, particularly on Sabbath evening and Monday. On Monday evening a number professed to have obtained hopes of mercy; four of whom have since, upon examination, been received as members. Those who have been received, both at Wolf Run and Unity, are of the most respectable class; whose example and influence it is to be hoped, will have a good effect. May the great Head of the Church continue to bless us while the present "little shower" shall increase to a "great rain."

A distillery relinquished.

The cause of Temperance advances with hopeful prospects. We have formed a new society at the Forks of Wheeling, seven miles from Wolf Run meeting-house. There was in the immediate vicinity an extensive distillery, owned and kept by a member of the church, a man of considerable wealth, respectability and influence. His example as well as his distillery did much harm, which first gave rise to the idea of attempting to form a society in the neighbourhood. The effort proved successful. At our first meeting we formed a society of 40 members, and the owner of the distillery stated publicly to the meeting, that he would immediately cease the manufacturing of ardent spirits.

I have formed three Bible classes, one at each of my stations for Sabbath preaching, which seem to be attended with a good deal of interest, and bid fair to be useful.

Our Sabbath Schools are still going on, have generally increased their number of scholars. Some of them will be under the necessity of stopping their operations during the winter, which I fear will have a bad effect.

NORTH CAROLINA.

From the Rev. E. GRAVES, dated Orange, N. C. November 1st, 1831.

A good work begun.

Since my last quarterly report I have

continued my labors pretty much as then stated, and in the mean time have had a four days meeting, during which I administered the Lord's supper, (for I had no assistance from my neighboring brethren.) Our meeting was very solemn and interesting. There were a goodly number professed to be seeking the salvation of their souls, and although the number of conversions is small as yet, still the Lord is evidently operating upon the hearts of these sinners by the gracious influences of his holy Spirit, and that mostly among the young men. It may be said of many of them, that they are weary and heavy laden on account of their sins. At a last night's meeting, the close of which, I requested all who had made up there minds, and had come to the full decision *then* to seek the salvation of their souls to kneel down at their seats, when behold almost every unconverted sinner in the house immediately bowed before the Lord, and requested an interest in the prayers of God's people.

From the Rev A. L. Watts, dated, Caswell co. N. C. October 25th, 1831.

Previous to receiving an appointment as your missionary, I spent two weeks among these people. A communion held at Gilead on the fifth Sabbath of May, appeared to be attended with the blessings of God. On the 1st of June, I commenced labouring statedly at Gilead and Red-House, dividing my time equally between the two congregations. I have generally preached twice on Sabbath. Sometimes twice, and thrice, during the week. By the last of August I preached 40 sermons, attended several meetings for prayer, and visited near 60 families.

The most of these families have been visited frequently, and the subject of religion, in some form, presented to the mind. This part of ministerial duty, has occasionly been painful, sometimes pleasant; at other times highly delightful. In many cases, I trust these visits have proved beneficial. Whatever the result may have been to those visited, to me they have often been seasons of refreshment. By this, I do not intend conveying the idea, that difficulties have never occured—or that I have never felt a simple timidity about entering on the performance of a branch of ministerial duty, necessarily connected with so many difficulties. They must be expected and met by that ambassador of Christ, who would go to Heaven, attended by a throng. To attend properly to this part of my office, I have found wisdom, prudence, and ingenuity, but above all, much of the Spirit of Christ, absolutely necessary. To find an avenue to the heart, through all those barriers which sin, in its various forms, has thrown in the way, is often impossible. One case that came under my observation is perhaps worthy of notice. After conversing with a gentleman for some time about his salvation, having used every argument that I could devise, I was about to leave the subject, when suddenly turning to him I said, you are about 40 years old I suppose. That is near my age. The question was then asked, if it had ever occurred to him that all this time the Lord Jesus Christ had been standing at the door of his heart, knocking for admission: and that he refused to let him in. The thought was too much for him to bear, he burst into tears. Whether in the end, he will open the door and welcome the Saviour in, is known only to God.

In the month of September, a camp-meeting was held at Gilead, attended by my congregations, in connexion with the congregation of a neighbouring brother. We were favoured with the presence of several brethren. Their labours appeared to be blessed. Seventeen professed during the meeting—three since. Nine or ten of these, belong to my congregation. All that professed to have experienced a change of heart, had been enquiring for some time, four excepted. The number of enquirers still increases. I am sometimes encouraged, again I am discouraged. The monthly concert has been attended in one of my congregations for two or three years. There is a Sabbath School in each. I have not attempted a Bible Class yet. I have not thought it expedient. In less than a month I expect to commence one in each congregation.

Ohio.

From the Rev. R. Young, dated Millersburg, Oct. 20, 1831.

The Presbyterian body now occupies a prominent place in this county, and continues to extend its influence, independent of every effort that is put forth to oppose its progress. The most intelligent and influential citizens, regard the doctrines and discipline of our church with a favourable eye. They attend our meetings, and they unite their best wishes and worldly means in our behalf.

Increase of Sabbath Schools.

In accordance with the pledge of your Board to the American Sunday School Union, I have established seven schools, which contain 260 scholars, and are principally conducted by members of the Presbyterian church. The most formi-

dable hindrance to the Sunday School cause, arises from the want of a qualified superintendant and teachers; whereas, with such persons, this philanthropic enterprise, accomplishing the end for which it has been undertaken, "To teach the young to remember their Creator," would speedily overcome the prejudices of the bigot, the calumny of the malicious, and the independent raillery of the infidel.

A "good old way" of conducting Bible Classes.

Bible Classes are maintained in both congregations, and are numerously attended. The following method of instruction is pursued. A doctrine is announced to be proved; it is explained so as to be understood by all who are present; and a variety of scriptural passages are adduced to confirm it;—which passages are to be committed to memory. At each meeting of the class, questions are asked upon the doctrine previously proposed; the proofs in support of it are recited; and another doctrine is mentioned to be established. This exercise is designed to expose the multiplicity of errors which are at present propagated with so much art and zeal; and to explain and recommend the peculiar doctrines of the Presbyterian body. It is intended, in short, to enable the members of the church to comply with the exhortation of the Apostle Peter: "To give an answer to every man that asketh them a reason of the hope that is in them." A due portion of time is likewise employed in a catechetical examination on a select portion of scripture, according to the plan of the Union Questions: an exercise well fitted to communicate a general knowledge of the contents of the sacred volume.

Encouraging additions to the churches at East Hopewell and Millersburg.

The audiences on Sabbath still increase, and fixed attention, with deep solemnity, are usually manifested. An important addition has lately been made to the churches of this location. At the communion in East Hopewell, on the fourth Sabbath of May, *thirty* persons made a profession of religion; and fourteen, four of whom are adults, were admitted, by baptism, members of the visible church. At the communion in Millersburg, on the first Sabbath of July, *fourteen* persons were received into the church; and fourteen, one of whom is an adult, were baptized. Since your Missionary arrived here in March of last year, the number of professors of religion connected with each congregation has been more than doubled, and the universal interest which still exists concerning things that are spiritual, justifies the hope that other important accessions will soon be made to the church. And as there is "joy in the presence of the angels of God over one sinner that repenteth," what a debt of gratitude is due to the Almighty for so abundant a harvest; where, lately, there was no temple, no minister, and no worshipping assembly;—where the untutored savage roamed, and the beasts of the forest sought their prey.

From the Rev. S. Cowles, dated New Athens, November 1st, 1831.

In making this second quarterly report for the last six months, nothing requires special notice as extraordinary. Such common success has attended my labours, as to keep me in a good measure from the desponding thought, that such an unworthy and ill-qualified person has not been called to labour in the public service of the Lord. The distance travelled this last quarter has been about 660 miles, discourses preached 54, family and school visitations 41, school established 1, the Lord's supper administered three times, members received on examination 14, adults baptized 3, infants 9; making in all during the last six months, distance 3330, discourses 105, families and schools visited 61, established schools 3, Lord's supper administered 3 times, admitted to the communion of the church on examination 22, on certificate 7, baptized adults 8, infants 16.

From the Rev. T. Cratty, dated Bucyrus, Crawford co. O. Oct. 1st, 1831.

A church organized at Sandusky, Ohio.

Since my last report the Sandusky congregation has been organized into a church. We elected two elders; and on the second inst. we had the Lord's supper administered. The season was one of some interest and encouragement. There were six added to the church on examination for the first time, three of whom were young persons and four of them teachers in the Sunday School. There were two or three others who had previously expressed a desire to join the church, but were detained at home by sickness. We indulge a hope that during the occasion there were some deep impressions made which will not soon be lost, but which will, by the grace of God, be cherished and kindled into a flame. I have good reason of thankfulness to God that he has blessed my labours, and at the same time much grounds of shame that my labours have not been more abundant. May God pardon me and make me abound more in the work of the Gospel.

KENTUCKY.

From the Rev. J. H. LOGAN, dated Augusta, Nov. 7th, 1831.

The great cause of God and truth which we endeavor to sustain seems to be moving on gradually among us, and though it advances by slow and small degrees yet it seems to be gaining ground and influence. Though we have to lament and mourn over the coldness and the want of prayer and zeal that prevail, yet we believe the Lord has not entirely forsaken us, but still he shows himself ready and willing to bless, when we are ready and desire to have his blessing.

I have endeavored so far as I have been able to make it my great object and effort to hold up Christ before the people, in his glory, his dignity, his authority, his grace and mercy, as the sole object of their faith and confidence in relation to the salvation of their souls—and to press home truth and duty to the hearts and consciences of christians—and to urge on sinners the importance of immediate repentance and turning to God in the exercise of faith in Christ, and confidence and hope in the promises of God—and have endeavored as much as possible to leave the spirit of controversy behind me when I entered the pulpit; and though I have not yielded the truth in any point, nor shrunk from declaring the whole counsel of God and defending his truth, yet I have endeavored to do it without a particular reference to any who might dissent from or oppose my views; and I have reason to hope and believe, that the Lord has blessed his word among us and that good has been done in conciliating those that opposed, and informing those who were ignorant of our views of the Gospel and its salvation.

The promise of God, we know, is that His word shall not return unto him void, but shall prosper in the thing whereunto He hath sent it. While, therefore, we are always to pray for and to expect the blessing of God on His word when faithfully preached, yet we are not always to expect the remarkable and abundant effusions of his Spirit, and the Lord does not despise the day of small things.

During the last three months we have had a four days meeting, and a communion in the country where I preach. The assemblies were very large and interesting, and very attentive to preaching, and though there was not much excitement, there seemed to be a solemn and very favorable impression made, and strong prejudices were removed from the minds of some who before opposed us and our cause because they knew us not. Presbyterianism has in many places in this country been represented with such deformities, that the people think it a beast with seven heads and ten horns, and when they become acquainted with it they are astonished to find it not a monster. Often do we hear them say, "Why I thought Presbyterians held such and such horrible doctrines." During the occasion of which I have spoken, we had an addition of three members to our church on examination, and there are yet several who profess to be seriously inquiring what they must do to be saved. Since that time the congregations have been larger than ever before on ordinary occasions. We have gotten our church up and covered in.

In Augusta we have still a serious attention. Within the last month or two I think the assemblies have increased. We expect to have a communion on next Sabbath.

Our Bible Classes and Sabbath School are still prosperous and interesting, and from appearances, in the experiment made, promise much good.

TENNESSEE.

From the Rev. S. M. WILLIAMSON, dated Memphis, Tenn. Nov. 1st, 1831.

Beginning of a Revival in Memphis, Tenn.

In presenting this my last quarterly report, I rejoice to be able to communicate some little intelligence which will gladden the hearts of Zion's friends. Since my last, God has visited us in mercy with the small dew of his grace, which revived the languishing spirits of his people and translated some immortal souls from nature's darkness into the light and liberty of the children of God. Early in August an unusual interest was manifested by professors of religion, and soon the convicting power of the Holy Spirit seized upon the hearts of unbelievers, and ere long a marked solemnity pervaded a considerable part of our little village. The work was still and awful, and resulted in the hopeful conversion of some few from the way of death to the path of holiness and life. The standing and character of the 8 or 9 who have joined or will join my church, will exert a powerful influence upon the little town. Among the converts, stands the *infidel*, and the strict moralist, and the complete votary at the shrine of fashion. An order of Shiloh Presbytery, (from which I have recently been dismissed,) requiring me to attend an examination preparatory to ordination, compelled me to leave at a most interesting period, but I rejoice to find on my return, (which was a few days since,) that there is still some little excitement, and I hope and pray for still more glorious seasons.

It may now be expected that I should give a general summary of my labours since I have been in the employment of your Board. The following statement is pretty correct:—I have preached 90 sermons, given 23 lectures, attended in my own congregations 60 prayer-meetings, six monthly concert meetings, 7 Sabbath School concert prayer meetings, organized two Sabbath Schools and re-organized one, and have pursued regularly a system of family visitation. It is with gratitude to the great Head of the Church, and with true humility I hope, that I have seen this little church *double* its numbers since my connexion with it.

From the Rev. L. R. Morrison, dated Murfreesborough, Tenn. Sept. 30, 1831.

I entered on my missionary labours on the first of May. Since that time I have travelled something more than 1500 miles and preached 90 sermons. This labour has all been in the vacant churches and destitute places in the bounds of our Presbytery, except what was performed in return for the labours of brethren at communions, in the churches included in my commission.

The churches in which I have laboured are Fayettville, Unity, Bethany, New-Providence, Alexander's Creek, Peyton's Creek, Ebenezer, and Craggy-Hope.

To make a single visit to each church required a route of about 300 miles, so that my time has been mostly taken up in riding from place to place. My method has been to remain but two or three days in each congregation, and preach as often as circumstances would permit during my stay. Besides the eight churches, I have had five intermediate stations, (designated by the Committee of Presbytery,) at which I preached when passing from one church to another. In five of those churches the Lord's supper has been administered by visiting brethren. The whole number of communicants added is 15. On examination 11—by certificate 7. Adults baptized 2—infants 3. In all the churches, except one, missionary societies are established. Three of these, (Ebenezer, Craggy-Hope, and Alexander's Creek,) were organized by myself. The amount of monies subscribed is as follows: Ebenezer $23; Craggy-Hope $21; Alexander's Creek $10 50. Total $54 50.

Sabbath Schools have been established in the bounds of every congregation, and at all the intermediate stations, except two. The whole number of teachers and scholars may be safely estimated at 450. The Temperance cause is advancing, though slowly. On this subject a change of public sentiment is in daily progress.

In many respects our country presents a moral aspect most painful to the eye of enlightened benevolence. There are included in the bounds of this Presbytery five counties in which there is no minister of our denomination, and in three of these we have no congregation. The eye of the beholder is pained at the open and wanton profanation of the Sabbath that every where prevails; and the babblings of profanity and ignorance daily grate on his ear. Unitarianism is industriously taught, and as eagerly received by many.

The state of our destitute churches is, indeed, deplorable. Some of them have never enjoyed the regular ministrations of the word of life. They are so nearly famished to death, that they seem to have barely enough of life left to cry for help.

INDIANA.

From the Rev. J. Crawford, dated Carlisle, Sullivan county, Indiana, July 22d, 1831.

A good work begun in Hopewell, Ia.

I commenced labouring in Carlisle and Hopewell on 27th March, 1831. I have much reason to be thankful and to bless God for the tokens he has given of his presence at least in Hopewell. I had been in this county but a few days previous to the meeting of the Vincennes Presbytery, at which I was present. It was held on the 31st March. In order more effectually to promote the interests of religion in their bounds, the Presbytery passed a resolution to divide the ministers and elders into companies of three or four, for the purpose of visiting from house to house, and preaching in the different churches under their care. This plan has been attended with happy effects. The week preceding the third Sunday in May was spent by two brethren and myself in visiting in these churches. Four days were spent in the bounds of each congregation. We had a profitable season at each place, but at Hopewell it was a most encouraging time. Friday was spent in visiting. We were gladly received and had a serious interview in each family. Public services began on Saturday. A solemn attention was given to preaching. On Sunday the sacrament of the supper was administered; and four persons were added to the church. A deep solemnity pervaded the assembly. On Monday, after sermon, an invitation was given to those who were anxious to flee from the wrath to come, to manifest it by taking a seat provided for the purpose. Twenty-one came forward and were offered to God in prayer

and directed to the Saviour. Twelve of these have since indulged hope of an interest in Jesus; one of them at a neighbouring communion was received into the church. Two others have since manifested deep anxiety on the subject of religion. Those who do not indulge decided hopes, are still deeply concerned—none have become careless. Several were much affected who did not publicly profess anxiety. We expect to have another communion season in Hopewell shortly. The Lord's supper was administered in Carlisle on the 4th Sunday in June. Five were added on examination.

From the same, dated Nov. 1, 1831.

The sacrament of the Lord's supper was administered in this church on the 3d Sunday in August by the Rev. Enoch Bouton, when 15 of those who had professed anxiety in May last, were added to the church on examination. Two others were received on certificate. One was added previous to the last sacrament and one has been added since, making in all 17 on examination and 2 by letter since my last report. These with the 4 mentioned in my last report, make in all 23, that have been received since I came to this place. Four of these are male heads of families in the prime of life; all the rest are young men and young women. On the 22d of August, a Temperance Society was formed in Hopewell on the principle of total abstinence, of fifty-four members. There are a number of serious persons yet in this congregation who have not made a profession, and two or three others whom the session would have received, but they choose to remain awhile. We expect soon to place a Bible in every destitute family in this county.

From the Rev. W. J. Fraser, dated, Jersey Prairie, Oct. 21. 1831.

My last quarterly report gave you an account of my doings up to the first of July. Since that time I have attended seven "four day meetings." One in Carrolton, Green co.; one in Jacksonville; two in Jersey Prairie; one in Hillsboro', Montgomery co.; one on Shoal Creek, Bands co., and the seventh and last one on Mauvaiseterre (Movistar) Creek, five miles from Jacksonville. At this place, by order of Presbytery, I assisted in organizing a church of 36 members, to which one more has been since added. This church is distant ten miles from the Providence church on Jersey Prairie, and is called "Union Church." Between these two churches I expect for the most part to divide my time equally. It is their wish that I should do so. Less than a year ago I commenced preaching here to a church of only 14 members—now I have two respectable little flocks; in all 70 members. I have had pressing invitations to leave this and settle in more numerous societies; but I cannot leave this field at present.

At Carrolton I presided in the organization of a church of 14 members.

APPOINTMENTS

From the 1st of Nov. to the 1st of Dec.

Rev. Robert Dilworth for one year to Pleasant Valley congregation, Ohio.

Rev. Ransom Hawley for one year to Washington, (Davies co.,) Nazareth, (Dubois co.,) and Smyrna, (Knox co.) churches, Ind.

Rev. Jno. W. Symmes for three months to Morrisville, vicinity of Philadelphia.

Mr. Harvey Woods for one year to Haywood co., Tenn.

Mr. Geo. Ferril for one year and a half to Sharon, N. C.

Mr. Phillip Pearson for one year to Haw River and Speedwell, N. C.

Mr. Robert D. Russell for one year under the direction of the Cor. Ex. Committee of the Orange Presbytery, N. C.

Rev. Jas. Smith for one year to Centreville and Union congregations, Ohio.

Mr. Wm. D. Jones for one year to Illinois under the direction of Rev. B. F. Spilman.

Rev. Hugh Wallis for one year to Cayuga Creek and Alden, N. Y.

Mr. Ebenezer H. Stratton for one year from June 1st, 1831, to Fort Niagara, and Youngstown, N. Y.

RE-APPOINTMENTS.

Mr. Isaac Todd for two months to Gibson and vicinity, Susquehanna co. Pa.

Rev. Alex. McIver for six months to Clinton, Sampson co. and Grove church, Duplin co. N. C.

Rev. Jno. S. Blain for one year to Pocohontas co. Va.

Rev. Alvin H. Parker for one year to Salem, N. J.

Rev. S. Hubbard for one year to Burton, Cataraugus co. N. Y.

Rev. Geo. Colton for one year to Elba, Gennesee co. and Great Plains and vicinity, N. Y.

Mr. Jno. Dickey for one year to Lake Phelps, N. C.

LETTERS RECEIVED

From October 25th to November 25th.

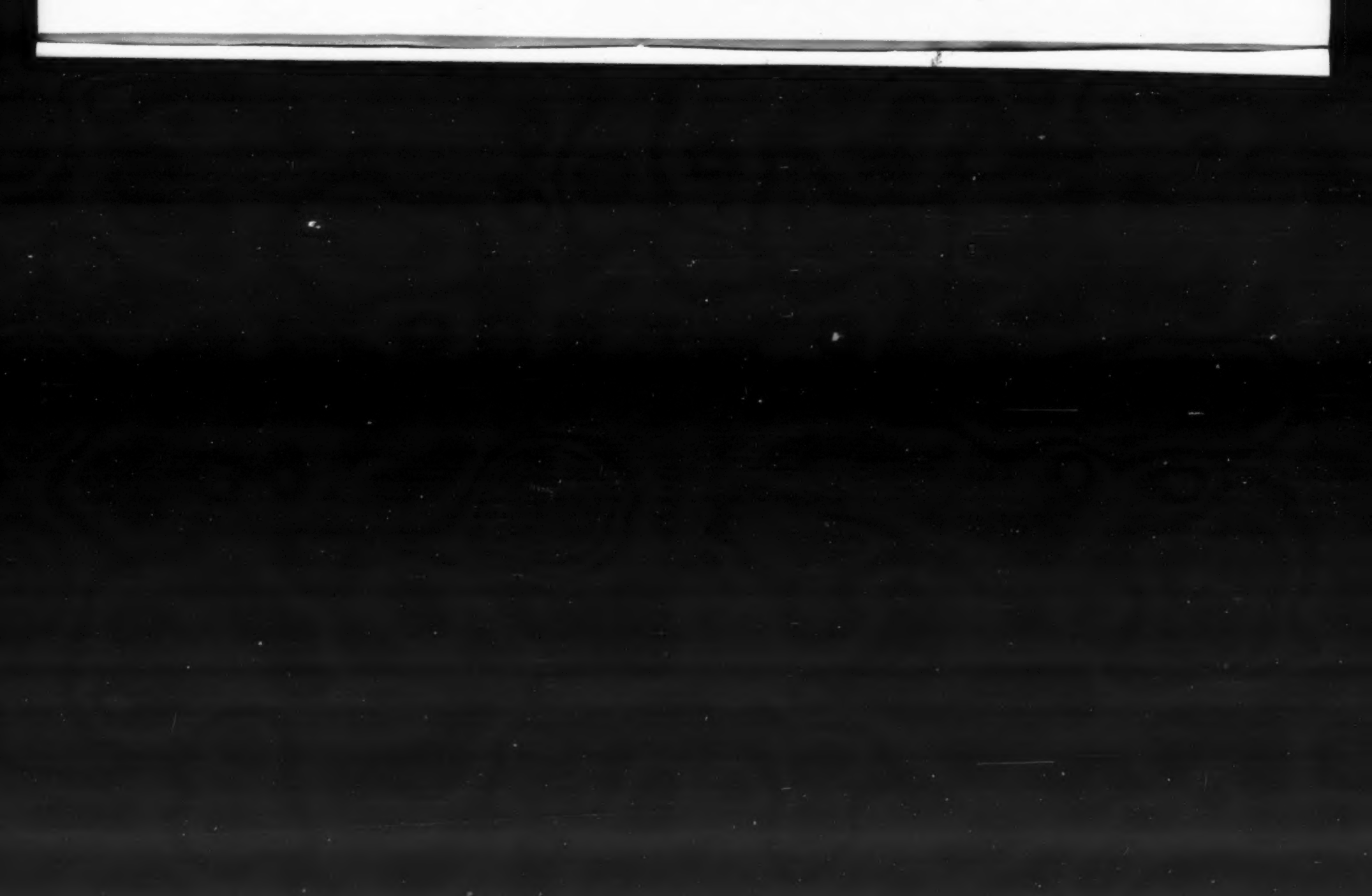
S. L. Crosby, Pa., R. M'Cartee, N. Y., J. Coe, O., W. Bowyn, Va., A. Kyle, Ky., A. Aten, O., G. W. Ashbridge, Ky., J. C. Campbell, Ills., P. Hassenger, Pa., B. F.

Spilman, Ills., J. M. Olmstead, Pa., I. Reed 2, Ind., R. Young 2, O., J. K. Cunningham, Pa., L. Myrick, N. Y., R. Smith, N. Y., F. Deming, N. Y., J. Painter, Pa., C. Cist, O., A. L. Watts, N. C., A. N. Bronson, N. Y., E. S. Hunter, N. Y., J. Witherspoon, N. C., T. B. Clark, O., J. K. Burch, Ky., B. H. Smith, N. C., J. Martin, O., A. O. Patterson, Pa., J. Wolf, O., W. D. Smith, Va., S. Peck and Elders, South Penfield, N. Y., C. C. Beatty, O., J. Huntington, N. J., B. B. Rove, N. Y., J. Van Meter, N. J., E. Graves, N. C., W. Nevins, Md., J. Burbank, N. Y., T. Barr, O., J. Smith, Va., I. Todd, Pa., C. M'Iver, N. C. S. Cowles, O., W. Reed, O., I. Chase, N. C., J. M. Harris, Md., J. W. Moore, A. T., J. C. Harrison and S. H. Crane, Ky., D. L. Russell, N. C., A Head, Va., Rev. Messrs. R. H. Chapman, D. D., S. M. Williamson and H. Patrick, Tenn., H. Hamill, Pa., W. Hughes, O., G. Colton, N. Y. J. Bryson, Pa. J. S. Field, N. J., J. H. Logan, Ky., N. H. Hall, Ky, J. Crawford, Ind., S. M. Williamson, Ten., W. J. Frazier, Ills., R. H. Lilly, Ky., J. B. M'Creary, Pa., several members of the church of Burton, N. Y., M. Hunter, N. Y.

Account of Cash received by the Board of Missions of the General Assembly of the Presbyterian Church from the 20th of Oct., to the 20th of Nov., 1831.

Aimwell and Bethel Chs., Tenn. by Rev. J. Gillespie per Dr. Green, Treas.	$11	12½
Beach Island, Geo. aux. soc., per T. S. Mills by Dr. Green,	17	00
Bullskin & Fox Run, Ky. aux. soc. by Rev. J. L. Marshall, per Rev. S. H. Crane,	21	00
Bethesda Church, Maury co. Tenn. coll'n per Rev. O. Jennings, D D.	13	50
Bethlehem, N. C. aux. soc. for the propagation of the Gospel among the heathen, per Rev. E. Graves,	9	00
do. W. Morrow, 10 / do. G. W. Morrow, 5 / do. W. Morrow, jr. 4 } for do. per do.	19	00
Baltimore, Md. coll'n in 1st Pres. ch. after the annual missionary sermon before the synod of Philadelphia,	111	44
Centre, Washington co. Pa. Pres. Cong. J. H. Kennedy,	10	00
Cross Roads and Hawfield, N. C. aux. soc. per Rev. E. Graves,	17	50
Derry, Columbia co. Pa. donation from Mrs. Mary Boon, per Rev. Mr. Sharron,		50
Eno, Little River, and Grier's Cong. N. C. aux. soc. Rev. E. Grier,	43	00
Forks Brandywine, Female aux. soc. Rev. J. N. C. Grier,	27	50
" " Male, " " " " "	4	00
Green Castle, Pa. aux. soc. per Rev. J. Buchanan,	15	75
Great Valley, Chester co. Pa. coll'n in Pres. Cong. per Wm. Latte,	12	19
" Male miss. soc. per do.	13	00
" Female do. per do.	16	50
Hopewell, Tenn. church by J. C. Love, per J. C. Green, Treas.	1	50
Hanging Fork, Ky. aux. soc. by Rev. W. Dickinson, per Rev. S. H. Crane,	10	00
Jackson, Tenn. Pres. cong. by J. C. Love per J. Green, Treas.	7	37½
Lexington, Ky. donation from J. C., S. R., R. C. and A. C. Harrison, 50 cts. each per Rev. J. C. Harrison,	2	00
" donation from Rev. J. C. Harrison,	26	00
New Athens, Ohio, " Rev. S. Cowles,	2	50
Philadelphia, F. Leaming, his subscription for 1831,	100	00
" Mrs. Wier, her " " "	100	00
" Monthly concert collection, 2d Pres. church, Southark, per Rev. Mr. Bertron,	10	50
" donation from B. Denman,	10	00
Pittsgrove, N. J. aux. soc. per Rev. G. W. Janvier,	3	12½
Pennel Church, Northumberland Co. Pa. aux. soc. Rev. J. Painter,	13	25
Paintlick, Ky. aux. soc. per J. C. Barney per Rev. S. H. Crane,	10	00
Petersburg, Va. monthly concert coll'n per Abel Head, Esq.	20	64
Shelbyville, Ky. aux. soc. Joseph Venable per Rev. S. H. Crane,	15	25
Synod of Cincinnati, per W. Lowry, Esq. Treas. per do.	16	96
Uniontown, Pa. Pres. cong. per Mr. Campbell,	15	75
Missionary Reporter, from sundry subscribers,	23	00
	$749	85½

SOLOMON ALLEN, *Treasurer*,
No. 34, South Third Street, Philadelphia.



INDEX TO VOLUME IX.

Affairs, publick, view of, 36, 94, 150, 206, 261, 317, 380, 437, 492, 548, 606, 660.
Asia, Western, information from, 149.
Animalcula in Snow, 258.
Africa, Missionary Intelligence from, 312, 375, 434.
Anecdotes, 259, 360.
Appeal, Faithful, 360.
Apples of Sodom, 652.
Atmospherical Phenomena in Europe, 653.
Abyssinia, Missionary Intelligence from, 659.

Brodie on Nervous Affections, 31.
Blue Colour for Dyeing, 203.
Bones of the Mammoth, found in Yorkshire, England, 371.
Bow of William Tell, 372.
Bees, Management of, 372.
Bee, One Self-decapitated, 490.
British and Foreign Bible Society, Controversies at Annual Meeting of, 373.
British and Foreign Bible Society, Information from, 543.
British Society for Promoting the Principles of the Reformation, 375.
Bombay, Missionary Intelligence from, 379, 435.
Bene plant, 432.
Bleaching, Steam, Method of, 432.
Bible Class in the Connecticut Prison, 464.
Best on the Amusements of the Stage, reviewed, 536.
Barometer, Uses of, 541.
Batavia, Missionary Intelligence from, 654.

Chloride, Uses of, 31.
Canon of the Old Testament, 32.
Centenary of Augsburg Confession, 33.
Cholera Morbus, 90.
Cholera Morbus at Astracan, 91.
Cholera Morbus at Petersburg, 656.
Chimnies, Iron, 91.
Choctaws, 149.
Cherokees of the Arkansas, 149.
Circular of Baltimore Presbytery, 204.
Cotton from Egypt, 303.
Chalmers' Sermon on the Death of Dr. Thompson, review of, 423.
Chalmers, Estimate of his Works, 477.
Cocoons lose weight by keeping, 433.
Copernicus, Ceremony at Erecting his Statue, 490.
Calcutta, Missionary Intelligence from, 491, 544.
Ceylon, Missionary Intelligence from, 545.
Caffraria, Missionary Intelligence from, 545.
Changes of Princes and Kingdoms, 602.
Christian Spectator, review of, 648.

Dryden's Invocation to the Holy Ghost, 9.
Death-bed, Poor Man's, 66.
Death-bed of a Worldling, 259.
Dates, American, 303.
Dissection, in Slave States, 542.

Edwards on the Imputation of Original Sin, 131.
Earthquakes, 302, 432.
Extract, 361.
English Language, Number of Words in, from other Languages, 372.

Fireside, 234.
Family Worship, 298.
Flies on Pictures, 303.
France, Religious State of, 310.
Firmament, 464.
Firemen, Protection of, 601.
Feathers, Elasticity of, 601.
Flies, Remedy against, 601.
Female Education, 653.

Grotius on the Five Latin Tenses, 31.
Georgia Gold, 145.
Gas, Portable, 203.
Gunpowder, Wonderful Power of, 259.
General Assembly, Meeting of, 304.
Galileo's Thermometer, 371.
Grapes, in Pennsylvania, 542.

Hints for the Gardener, 145.
Hall, Robert, Notices of, 299, 595.
Heat of the Night in London, 303.
Hymn, 633.
Hymn from the French, 352.
Hymn, Ancient Latin, 577.
Hall, Robert, Original Letter of, 421.
Herschell's Discourses of Natural Philosophy, 431.
Horn Snake, 542.
Horse, Remarkable Conduct of, 600.

Icebergs, Great distances to which they float, 371.
Indigo in Florida, 653.

Justification, Witherspoon on, 517, 572, 628, 632.
Jefferson's Papers, review of, 25.
Jesuits, Number of, 32.
July, Month of, remarkable, 543.

Lectures on the Shorter Catechism, 1, 57, 113, 169, 225, 281, 345, 401, 457, 513, 569, 625.
Literary and Philosophical Intelligence, 31. 89. 145. 203. 258. 302. 371. 431. 489. 541. 600. 652.
Luther on Galatians, reviewed, 141, 199, 254, 367.
Letter from Rev. D. Boardman, Missionary in Burmah, 260.
Lead Manufactory, 303.
Lusus Naturæ, 303.
Light, Velocity of, 431.
Libraries, Public, in France, 432.
Labrador, Miss. Intelligence from, 435.

Memoir of Captain Wickes, 15. 75. 135. 192. 251. 352. concluded.
Methodism, Practical, 20. 80 189. 246.
Mental Science, 71. 125. 184. 240. 412. 468. 525. 643.
Madagascar, Communications from, 146.
Missionaries, Embarkation of, 147.

Mackinaw, Information from, 149.
Mammoth Crystal, 258.
Monument of London, 259.
Mosaic Account of the Creation, 296.
Mass of Ice found in Mount Ætna, 371.
Microscope, Solar, 543.
Missionary, The, 632.
Madagascar, Miss. Intelligence from, 314.
Notes of a Traveller, 10. 66. 120. 176. 236. 288.
Notice, Short, 30.
Notice of Meeting of the General Assembly, 261.
Narrative of the State of Religion, 305.
Number of Children born Annually in the United States, 372.
Newspapers, Origin of, 541.
Newspapers, English and American, 542.
Obituary of Rev. Dr. Rice, 546.
Obituary of Charles Chauncey, jun. 547.
Obituary of Captain Duffield, 602.
People's Right Defended, Notice of, 30.
Protestant French Church, 34.
Protestants, State of, in France, 34.
Poor Man's Death-bed, 66.
Platina used for Coin, 90.
Pure Water, 91.
Pilgrim, 120.
Pitcairn's Island, 432.
Parable of the Lord of the Vineyard, 294.
Palm Leaf Hats, 303.
Potatoes supply the place of Soap, 304
Plural number, Affectation of its Use, 351.
Present State of the Presbyterian Church, 362. 417. 473. 531. 580. 637.
Parasitick Plant, 542.
Pear Tree, Endicott, 654.
Petersburg, Missionary Account of Cholera there, 656.
Queries relative to Original Sin, 25.
Regeneration, Witherspoon on, 6. 63. 115. 172. 229. 285. 349. 404. 460. concluded.
Remarks, Editorial, 24, 25. 205.
Reviews, 25. 85. 141. 199. 254. 300. 366. 423. 477. 536. 595. 648.
Religious Intelligence, 32. 91. 146. 204. 260. 304. 373. 433. 491. 543. 602. 654.
Rothschild, Family of, 31.
Recognition in Heaven, 85.
Red Sea, Passage of, 89.
Russia, Intellectual state of, 203.
Ruling Elders, Review of Essay on, 300. 366.
Rill, The, 361.
Silk, culture of, 145. 303.
Sabbath Stillness, 175.
Steam Carriages, their Velocity, 259.
Saunderson, Bishop, Anecdote of, 259.
Sounding board, Concave, 302.
Singapore, Missionary Intelligence from, 311.
South Seas, Missionary Intelligence from, 315.
Sandwich Islands, Missionary Intelligence from, 316.
Sacred Scriptures, diffusion of, 374.
Sketch of the Life of Rev. Jacob Green, 408. 465. 522. 578. 633.
Steam Engine, Primitive one, 432.
Solar Phenomena, 489.
Stage, Amusements of, reviewed, 536.
Snake, Horned, 542.
Snake, Rattle, 654.
Stanzas, 578.
Smell of paint, how to remove it, 601.
Sparrow, Maternal tenderness of, 601.
Summerville, (N. J.) Mines, 602.
Sleep, Theory of, 654.
Speaking Pipes, 654.
Treasurer's Account, 94. 200. 261. 317. 380. 437. 605. 660.
Taylor's Essays in Rhyme, Extract from, 288.
Temperature of the Earth, 302.
Tansy, 302.
Travancore, Missionary Intelligence from, 311.
Tooth-drawer, newly invented, 372.
Tide, Influence of, in Charleston, (S. C.) 372.
Temptation, 521.
Tortoise Shell, 653.
Visit to the South Seas, (Stewart's,) review of, 427, 482.
Volcano, New, in the Mediterrannean, 601.
Western Enterprise, 145. 372.
Weeds, Recipe for destruction of, 601.
Whale, Tresher and Sword Fish, 602.
Winter, 407.

MISSIONARY REPORTER.

Appointments, 51. 107. 163. 219. 273. 336. 394. 462. 512. 562. 622. 679.
Auxiliaries, New, 51. 107. 163. 219. 273. 337. 462. 512. 563. 624.
Account, Treasurer's, 52. 107. 163. 220. 273. 337. 395. 462. 512. 563. 624. 680.
Another good example, 162.
Auxiliaries, Notice to, and Treasurers, 163.
Arkansas Indians—Extracts from a Letter of Mr. Washburn, 611.
Alleghany, Presbytery of, 670.
A Good Work begun, 674.
Agents, Reports of—
From Rev. W. C. Anderson, 105.
Thos. Barr, 51. 105.
S. H. Crane, 106. 161. 273.
A. Hamilton, 160. 273.

L. F. Leake, 51, 104.
A. O. Patterson, 557.
Isaac Reed, 217. 388.

Bombay, 42. 497.
Blairsville, Pa. Presbytery of, 44.
Bombay, Schools at, 97.
Board of Missions of the General Assembly, annual Report of, 321.
Bombay—Extracts from the Journal of Mr. Stone, 385. 609.
Board of Missions, 441. 549.
Border darkness and crime, 622.
Bible Classes, a good old way of conducting, 676.

Choctaws, 43.
——— Schools, 97.
——— deplorable condition of, 161.
Christmas Gift, a mantua maker's, 107.
Church, dedication of, and sale of pews, 157.
Cincinnati, Special Cor. Ex. Committee in, 161.
Ceylon, Extract from the Journal of Mr. Meigs, 265.
——— 444. 498.
China, 499.
Christian Experience, 560.
Cincinnati, Resolutions of Presb. of, 615.
——— Synod of, 665
Commendable zeal for the truth, 622.

Donation of 400 dollars, 106.
Drunkard burnt to death, 335.
Death Bed Scene, 390.
Distillery relinquished, 674.

E pluribus Unum, 616.
Elba, N. Y., a powerful revival in, 671.
East Hopewell and Millersburg Churches, encouraging additions to, 676.

French Catholics in Missouri, a plea for, 334.
First Fruits, 155.

General Assembly, Meeting of, 218.
Greece, Journal of Mr. King, 610.
Gibson, Pa., revival in, 672.
Guarding against Error, 673.

Hopewell, Ind., a good work begun in, 678.

Illinois, Presbytery of, 511.
A plea in behalf of, 552.
Synod of, 667.
Indianapolis, Presbytery of, 669.

Kentucky, Synod of, 665.

List of Letters received, 52. 107. 163. 219. 273. 336. 395. 462. 512. 562. 624. 679.
Lamentation of a Missionary, 158.
Letter of Rev. N. H. Hall, 550.
Louisville, Resolutions of the Presbytery of, 551.
Labours and self-denials of a missionary in New York, 561.
Lancaster, Presbytery of, 670.
Lysander, N. Y., revival in, 672.
Lower Canada, from a Missionary, 216.

Missouri, Presbytery of, 44.
Muhlenburg, Ky. do. 44.

Montgomery Co., Ind., want of Bibles in, 159.
Missionaries, special notice to, 163. 219.
Mistake corrected, 219. 551.
Missionaries, Applications for, 553.
Miami, Resolutions of Presbytery of, 616.
Missionary, a loud call for one, 621.
Mississippi, Presbytery of, 669.
Memphis, Tenn, Beginning of a revival in, 677.
Missionaries, Reports from,
Rev. J. Andrews, Pa. 47. 393. 673.
—— Thos. Archibald, Miss. 215.
—— J. L. Belville, O. 102.
—— C. B. Bristol, Va. 158.
—— W. J. Bradford, N. Y., 159. 554.
—— J. Burchard, N. Y., 209.
—— D. M. Barber, Pa., 211.
Mr. J. Bennett, Illinois, 214. 619.
Rev. G. Bouton, O. 389.
—— J. S. Ball, Mo. 507.
—— H. Brown, Va. 556.
—— A. Bronson, N. Y. 672.
—— G. Colton, N. Y. 45. 671.
—— W. G. Campbell, Va. 48.
—— W. Carlisle, S. C. 48.
—— J. F. Cowan, Mo. 507.
—— S. Cowles, O. 676.
—— Thomas Cratty, O. 676.
—— J. Crawford, Ind. 678.
—— R. B. Dobbins, O. 49. 503.
Mr. J. Dickey, Va. 268. 557.
Rev. J. Dyke, Ten. 505.
—— W. J. Fraser, Ill. 679.
—— W. Gray, O. 49.
—— J. L. Grant, Pa. 49.
—— E. Graves, N. C. 674.
—— E. Hart, Pa. 46. 392.
—— M. Harrison, N. Y. 101.
—— E. S. Hunter, N. Y. 210.
Mr. George W. Hampson, Pa. 393.
Rev. H. Halsey, N. Y. 503. 617.
—— T. E. Hughes, Ind. 504.
—— S. Hubbard, N. Y. 508.
Mr. H. Hamill, N. Y. 555.
Rev. W. Jones, O. 449.
—— G. W. Kennedy, Md. 211.
—— H. M. Kerr, N. C. 505.
Mr. A. Y. Lockridge, N. C. 158.
Rev. A. Leonard, O. 269. 504.
—— C. Long, N. Y. 451.
—— J. H. Logan, Ky. 667.
—— J. R. Moreland, Ind. 50.
Mr. J. B. M'Creary, Pa. 156.
Rev. D. Monfort, Ind. 213.
—— J. Myers, N. Y. 268. 672.
—— J. M'Kinney, O. 389.
Mr. J. Montgomery, Ill. 448.
Rev. L. R. Morrison, Ten. 678.
—— M. B. Patterson, Pa. 46.
—— J. Paine, Va. 48. 390. 617.
—— R. Pettibone, Mic. Ter. 267.
—— J. Purkis, Lower Canada, 501.
—— D. Page, N. Y. 209. 554.
Mr. S. Peck, N. Y. 502.
Rev. A. B. Quay, Pa. 617.
—— A. Rawson, N. Y. 46. 210.
—— L. C. Rutter, O. 49. 215. 389.

Mr. N. L. Rice, N. J. 102.
—— J. J. Rice, N. J. 394.
Rev. D. L. Russell, N. C. 451.
— S. F. Snowden, N. Y. 45.
—— G. G. Sill, N. Y. 100. 266.
—— J. Spicer, N. Y. 100.
Mr. J. Stoneroad, Va. 155. 557.
Rev. S. Scovel, O. 212.
—— W. Sickles, Ind. 212. 618.
—— B. F. Spillman, Ill. 214. 504.
Mr. A. Scovel, N. Y. 269. 502.
— W. D. Smith, Va. 510. 674.
Rev. R. Sears, Mic. Ter. 620.
—— E. H. Snowden, Flor. 620.
Mr. I. Todd, Pa. 556. 672.
Rev. G. Vanneman, Pa. 392.
—— J. S. Weaver, O. 390.
—— C. Webster, L. I. 394.
—— A. L. Watts, N. C. 675.
—— S. M. Williamson, Ten. 677.
Mr. R. Young, O. 675.

North America, North West Coast of, 41.
New York, Indians in, 153. 447.
North Carolina, From a Missionary in, 506.
New York, Extract from a Report of a Missionary in, 509.

Old fashioned Preaching, 562.

Preaching, 98.
Plan for raising 50,000 dollars,
Pennsylvania, An important station in, 157.
Presbyteries, Resolutions of, 270, 331.
Pittsburg, Synod of, 667.

Richland, Resolutions of Presbytery of, 559.
Redstone, Resolutions of Presbytery of, 614.

Summary, General, and remarks, 98.
Scriptures, Attention to, in Russia, 154.
Scriptures, Opposition to distribution of, in Alabama, 160.
Slavery and Sabbath-breaking, 335.
Sandwich Islands, Extracts from a letter of Messrs. Richards and Green, 386.
Subscribers, Special notice to, 461, 511.
Steubenville, Resolutions of Presbytery of, 613.
Sabbath Schools, Increase of, 675.
Sandusky, Ohio, A Church organized in, 676.

Teachers of Sabbath Schools, A good example for, 162.
The Presbyterian, 162.
Tennessee, A strong appeal for, 333.
To our Readers, 497.
Tennessee, A five days meeting in, 511.
Temperance, Progress of, 621.

Vincennes, Presbytery of, 668.

Western district of Tennessee, Want of Missionaries in, 160.
Watertown, Receipts and appropriations of the Presbytery of, 220.
White River, and Wabash Tracts of Indiana, A plea in behalf of, 388.
West, A Solemn Appeal in behalf of, 500.
West, A year in, by a Missionary, 509.
West Lexington, Resolutions of Presbytery of, 612.
West Tennessee, Resolutions of Presbytery of, 668.
Wolf Run and Unity, Va. Revival in, 674.

EDUCATION REGISTER.

Beneficiaries, Seventeen provided for, 280.
Buck, Charles, Maxims by, 167.

Candidates for the Ministry, Extract from Dr. Bates' remarks on character of, 54.
Candidates for the Ministry, Suggestions to, 53. 109. 165.
Clergyman, Extract of a letter from, 224.
Corresponding Secretary, and General Agent, Duties of, 224.
Commission, The Great, 277.

Education, Board of, 111. 397.
Education Board, A serious Appeal to Presbyterians in behalf of, 221.
Education Board, Annual Report of, 341.
Education Board, Members elected by Assembly, 344.

Elkton Academy, Ky. Extract from Address of Trustees, 111.

Ministry, Importance of mature preparatory study for, 397.
Ministry, The spirit of, by Massillon, 463.
Manual Labour, with Study, Extract from a report on the subject, 56.

Public Charities, Plan for support of, 222.

Readers, Notice to, 469.
Receipts, 56, 112. 168. 224. 280. 344. 400.

Subscribers of $100 annually, 469.

Union Hall Academy, 168.

Watertown and Black River Association, Address of, to Churches, 278.